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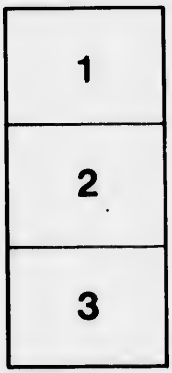
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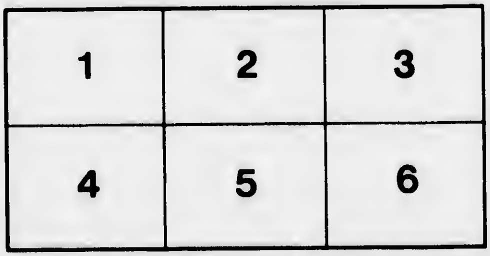
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IV

FICTIONS AND ERRORS,

IN A BOOK ON

THE ORIGIN OF THE WORLD.

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his grandson.
Jno G Bourinot

FICTIONS AND ERRORS,

IN A BOOK ON

"THE ORIGIN OF THE WORLD,

ACCORDING TO

REVELATION AND SCIENCE,

BY J. W. DAWSON, L. L. D.,

PRINCIPAL OF McGILL UNIVERSITY, MONTREAL."

Exposed and Condemned,

ON THE AUTHORITY OF

DIVINE REVELATION,

BY JOHN G. MARSHALL,

FORMERLY CHIEF JUSTICE, ETC., IN THE ISLAND OF CAPE BRETON.

HALIFAX, N. S.,
PRINTED AT THE METHODIST BOOK ROOM, 125 GRANVILLE STREET.
1877.

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FICTIONS AND ERRORS

REFUTED &c.

An addition has lately been made to the number of modern publications, impeaching the literal truth and meaning of the narrative of Creation, given in the first chapter of the Scripture Book, Genesis. It is contained in a work composed and published by Dr. J. W. Dawson, Principal of McGill University in Montreal, under the exalted title of, "The Origin of the World according to Revelation and Science."

I propose to examine in the following pages all the material parts of the work which relate to the Scriptures; and to expose and refute its false theories and statements, and show its contradictions and perversions, and numerous errors concerning those sacred records. On concluding—as a christian duty—to prepare such an answer to the work, my first thought was, to classify and bring, under certain heads, those portions relating to the Scriptures, as they appear in the several pages; but on further consideration, I concluded it would be more intelligible and satisfactory to the reader, and also the most candid and fair course towards the Dr. to take his chapters separately, and comment on them in regular succession.

Having been a prayerful and earnest student of the sacred scriptures for nearly sixty years; and having some years ago published volumes containing answers to the notorious and profane "Essays and Reviews," and the still more infidel writings of Colenso; also subsequently, in pamphlet form answers to other publications on this same subject of creation, I feel sufficiently informed and qualified to deal suitably with this work of Dr. Dawson.

It may here be remarked, that it does seem really astonishing, that after the inspired revelations contained in that first chapter of Genesis, describing creation in such a precise and orderly manner, —having been in constant use by the Hebrew and Jewish people, for more than three thousand years, and the same revelations pos-

sessed by the christian nations, for upwards of eighteen hundred years, that none of the wise and good men of those nations—many of them very learned critics and commentators—have been able by their diligent studies and researches to obtain a true and accurate knowledge of that divine work of creation; and that its real origin and meaning have only recently been discovered by the superior wisdom and researches of Dr. Dawson, and fully revealed by him, in this book with which he has favored, or, as some may say, has *offended* the religious and intelligent portions of society. That truly learned man, and able commentator on the scriptures, Dr. Adam Clarke, who possessed that deep reverence for those sacred oracles, so deficient in Dr. D., has written as follows concerning creation, and all the rest of the Pentateuch:—"The unerring spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed the narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in is philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate, that it never could have had an *earthly origin*. In this case also, Moses constructed every thing according to the pattern which God showed him on the Mount." This is a true description of the manner in which these sacred writings were composed. In one part of the divine Book it is said:—"All Scripture is given by inspiration of God." (2 Tim. 3.) And again:—"No prophecy of the Scripture is of any private interpretation. For the prophecy came came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1.)

The Dr. says, in his preface; "The time is perhaps nearer than we anticipate, when Natural Science and Theology will unite in the conviction, that the first chapter of Genesis 'stands alone among the traditions of mankind, in the wonderful simplicity and and grandeur of its words.'" Now the Dr. of course, knows the difference between *written records* and *traditions*—which last are merely *oral communications*—and yet, he has classed this inspired *writing* in Genesis, with the numerous and various "traditions of mankind," both heathen and divinely enlightened, as though this inspired writing were of about equal validity with all those *traditions*, except "in the wonderful simplicity and grandeur of its words." This is one instance, among others which will be shown, of the slight estimation in which the Dr. holds Scripture revelation, as compared

with what he, and others of his class, call *science;* and especially when the divine revelation interferes with their speculative and absurd theories. True christians do not need the adjunct or assistance of natural science, to convince them of the truth of that narrative of creation, and of every other part of scripture revelation. The greatest lights of heathenism Plato, Aristotle, Seneca, Socrates, Cicero, and hosts of others far advanced in various branches of natural science, "never by their wisdom and searching found out God," his works and ways.

The Dr. heads his—"Chapter 1.—The Mystery of Origins and its Solutions."

"The things that are seen are temporal."—Paul.

He commences with the following passages:—

"Have we, or can we have any certain solution of those two great questions. Whence are all things? and Whither do all things tend? * * * It would seem that to-day men are as much in uncertainty on these subjects as at any previous time. * * * Christians have been accustomed to rest on the cosmogony and prophecy of the Bible, but we are now frankly told, on all hands, that these are valueless; and that even ministers of religion, more or less, sacrifice their sincerity in making them the basis of their teachings."

The uncertainties here intimated by the Dr. so far from being general, as he says, are only resting with a small fraction of society, who are either infidels as to the whole of divine revelation, or like the Dr. himself, are speculative theorists, yet claiming to be scientists and philosophers. With the innumerable myriads of Israel, during the 3,327 years since they received the divine records of creation, through the medium of Moses; and during the 1,800 years that christian nations have had the same Scriptures, there has been no such uncertainty as the Dr. has mentioned. He is equally at fault in saying that we are frankly told "on all hands" that "the cosmogony and prophecy of the Bible are valueless." Only that same fraction of audacious infidels and presumptious theorists are the persons who say it. The remark as to ministers of religion is a slanderous insult, but only what might be expected from that proud and mischievous class. The next passages deserving remark are as follows:—

"No apology is needed for a thorough and careful enquiry into those foundations of religious belief, which rest on the idea of a revelation of origins and destinies made to man from without, and on which we may build the superstructure of a rational religion

giving guidance for the present and hope for the future. In the following pages, I propose to enter upon so much of this subject as relates to the origin and earliest history of the world, in so far as these are treated of in the Bible, and in the traditions of the more ancient nations; and this with reference to the present stand-point of science, in relation to these questions."

Now reader observe first, that the Dr. speaks of the "foundations of religious belief," resting merely "on the *idea* of a revelation;" and on this he says.—"We (men) may build a superstructure of rational religion, giving guidance," &c. Whatever the Dr. may be as to human science and literature, every genuine Christian will see that he is not even a child in the science of theology and other divine subjects; and that his foundation and superstructure are equally weak and *worthless.* Observe further, that he does not take either the Bible or traditions as the foundation of his subject, but says he will treat of it with reference to the present stand-point of science." Yet he has said in a previous page, that "scientific facts and principles are in their nature uncertain, and must constantly change as knowledge advances;" and that "they cannot solve for us the great practical problems of our religion and destiny.

I now come to those pages of the book which give the most material parts, or indeed it may be said, the very foundation of the Doctor's unscriptural and absurd story regarding creation. It commences on page 17, where, on mentioning the "question of origins, as contained in the Hebrew scriptures," and "the foundation and historical development of its solution, he says:—"We may discuss these subjects under the heads of the Abrahamic Genesis, and the Mosaic Genesis."

There never was, in any form an Abrahamic Genesis. It is merely an invention of the Dr. to suit his story. He then gives the title—"The Abrahamic Genesis."

Here, I will deal fairly with the Dr. and liberally with the reader, by giving such large extracts from his book, as will show the whole of his theory, and at the close of each of them, I will comment on and answer its several parts and particulars. The Dr. refers to a theory held by some that the earlier parts of the book of Genesis existed as ancient documents, in the time of Moses; and says that attempts have been made to separate the older from the newer portions. Of these attempts he writes as follows:—

"A new and interesting aspect has been given to them, by the readings of the inscriptions on clay tablets, found at Nineveh, and to which especial attention has been given by the late Mr. G. Smith of the Archæological Department of the British Museum. Assurbanipal. King of Assyria, one of the Kings known to the Greeks by the name of Sardanapulus, reigned at Nineveh about B. C. 673. He was a grandson of the Biblical Sennacherib, and son of Esarhaddon; and it seems that he had inherited from his father, a library of Chaldean and Assyrian literature, written on tablets of clay, and containing much ancient lore of the nations inhabiting the valleys of the Tigris and Euphrates. * * * His Scribes ransacked the record chambers of the oldest temples in the world, and Babel, Erech, Accad, and Ur, had to yield up their treasures of history and theology to diligent copyists, who transcribed them in beautiful arrow-head characters, on new clay tablets, and deposited them in the library of the great King. * * * They were also inscribed with legends, stating the sources whence they had been derived. * * * Though the date of the writing of these tablets is comparatively modern. being about the time of the later Kings of Judah, the original records from which they were transcribed, profess to have been very ancient—some of them about 1,600 years before the time of Assurbanipal, so that they go back to a time anterior to that of the early Hebrew patriarchs. * * * The subjects treated of in the Nineveh tablets are very various, but those that concern our present purpose are the documents relating to the creation, the fall of man, and the deluge,' The Dr. says, these tablets were "exhumed by Layard and Smith."

Now let us look at the various particulars of this story of the Dr. and ascertain what portions are *facts*, and which are *fictions*, or mere *inventions*. The following may be admitted as facts.—There were such Kings of Assyria. Layard and Smith dug up those clay tablets from the earth, near the river Euphrates, supposed to be the site of Nineveh. The time of making the inscriptions on them, B. C. 673. (This was about the time of Manasseh, king of Judah. The translation of the inscriptions will be given in the proper place in another page.) Now for the fictions, or inventions:—1. Assurbanipal inheriting a library from his father. 2. His Scribes ransacking record chambers of temples at Babel, Erech, Accad, and Ur, and obtaining from them treasures of history and theology. 3. Their making these identical clay tablets, and depositing them in the king's library; and lastly, these tablets being transcribed from other records of a much earlier date.

Now take these fictions from the story, and it remains a shapeless *skeleton*, utterly worthless as to the purpose for which the Dr.

has introduced it, and therefore the story itself, and the purpose, must, as to the subject in question, be thrust aside with the contempt they deserve. The Dr. next proceeds with his story of the clay tablets, as follows:—

"The Assyrian Genesis is similar in order and arrangement to that in our own Bible; and gives the same general order in the creative work. Its days, however, of creation, as indeed there is good internal evidence to prove those of Moses also are, seem to be periods or ages. It treats of the creation of gods as well as of the universe." The Dr. gives it from Mr. Smith's translation, as follows:—

"When above were not raised the heavens,
And below on the earth a plant had not grown up,
The deep also had not broken up its boundaries,
Chaos, (or water) Tiamat, (the sea or abyss) was the producing mother of them all.
These waters at the beginning were ordained,
But a tree had not grown, a flower had not unfolded,
When the gods had not sprung up any one of them,
A plant had not grown, and order did not exist.
Were made also the great gods,
The gods Latrama and Lahamu, they caused to come * * *
And they grew * * *
The gods Lar and Kisar were made,
A course of days and a long time passed,
The god Anu * * *
The gods Sar and * * *"

On a subsequent page the Dr. gives the following further lines of the tablet:—

"In its mass, (that is of the lower chaos,) he made a boiling.
The god Uru, (the moon) he caused to rise out the night he overshadowed,
To fix it also for the light of the night until the shining of the day,
That the month might not be broken."

The words within the brackets are evidently no part of the inscriptions, but must have been introduced by the Dr. or some previous hand.

Now every common-sense person, or even a child in a Sunday-school will say: "What has all this legendary rubbish to do with the inspired Bible account of Creation in Genesis? But the Dr. thinks otherwise, for he has put it forward as one of the chief foundations for his version of that Bible record. By way as it would seem of strengthening his legendary story concerning that creation, he has, on searching around, got hold of a book called "The Popul Vuh, or sacred book of the 'Quiche' Indians of Western America, an undoubted product," as the Dr. says, "of prehistoric religion in

the western continent." I will not encumber my page or offend or weary my reader with the whole of this American Genesis as the Dr. might call it, but give here a few lines containing all the principal parts of it.

"And the heaven was formed, and all the signs thereof set in their line and alignment, and its boundaries fixed towards the four winds, by the creator, and former, and mother and father of life and existences. * * * Behold the first word and the first discourse. There was yet no man, nor any animal. * * * Nothing but the firmament. The face of the earth had not yet appeared over the peaceful sea. * * * So now, how the heavens exist, how exists also the heart of heaven, such is the name of God. It is thus that he is called. And they spoke, they consulted together and meditated, they mingled their words and their opinions." "And the creation (of the earth) was verily after this wise. Earth they said and on the instant it was formed, like a cloud or a fog was its beginning. Then the mountains rose over the water like great fishes; in an instant the mountains and the plains were visible and the cypress and the pine appeared."

The Dr. has surely committed a great mistake or blunder in introducing this American Genesis, for it will go far to injure or destroy that part of his story in another part of his book, which says that the whole time or period, during which creation has been going on, is at least one hundred millions of years, which would give for his six periods of creation a little over sixteen millions of years for the works of each period; certain specified or assigned portions of it being performed during each period. But the plain and sensible Indian Chronicler, though not an L. L. D., says and repeats it, that the works were done the *instant* the word was given. However, this point as to time may be determined by readers as between him and the Dr.; it is quite certain that the Indian has the advantage of the Dr. as regards the wisdom and power of the creator, and with reference to the time occupied in performing the work.

The Dr. proceeds with his story in the following words:—

"We now come to the historical connection of all this with Abraham. * * * Himself of the stock of Shem, he dwelt in Ur of the Chaldees, a city in whose ruins now known by the name

of Mugheir, Chaldean inscriptions have been found of a date anterior to that of the patriarch." This last statemsnt cannot be shown to be true, though doubtless the Dr. has heard it. He concludes as follows:—

"In the time of Abraham a polytheistic religion already existed in Ur, for we are told that his father 'served other gods.' Further, the legends of the creation and the deluge, and the Antedeluvian age, with the history of Nimrod and other postdiluvian heroes existed in a written form; and strange though this may seem, there can be little doubt that Abraham before he left Ur of the Chaldees, had read the same creation legends that have so recently been translated and published by Mr. Smith. But Abraham's relation to these was of a peculiar kind. With a spiritual enlightenment beyond that of his age, he dissented from the Turanian Animism and polytheism, and maintained that pure and spiritual monotheism which according to the Bible had been the origional faith of the sons of Noah. But he was overborne by the tendences of his time, and probably the royal and priestly influence then dominant in Chaldea; and he went forth from his native land in search of a country where he might have freedom to worship God. It is thus that Abraham appears as the earliest reformer, the first of those martyrs of conscience, who fear not to differ from the majority."

Here, as in a preceding instance, a separation must be made and shown between *facts* and *fictions.* As to *Facts*:—1. Abraham left Chaldea, his native land, and journeyed into Canaan. 2.—"His father 'served other gods.'" Here the Dr. has told only a *third* part of the truth, but probably this is only owing to his very defective knowledge of Scripture. In Joshua 24, 2, 3, is written:—"And Joshua said unto all the people. Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, Terah the father of Abraham and the father of Nachor; and they (the three) served other gods. And I took your father Abraham from the other side of the flood and led him throughout all the land of Canaan;" again v. 14. "Put away the gods which your fathers served on the other side of the flood." Here it is seen that Abraham until taken away by God "served other gods." Thus this Scripture testimony utterly destroys the whole glowing oration and encomium of the Dr. concerning Abraham's noble stand for pure and spiritual monotheism—his being persecuted for it—his "going forth in search of a country where he might have freedom to worship God"—his being "the earliest reformer and first of martyrs for conscience." All this belongs to the next division,—*Fiction* or *Invention.* There is not a word of it in Scripture or any

other history. Now for *Fiction* :—1. The above concerning Abraham's conduct, &c. 2.—History of Nimrod and other postdeluvian heroes in a written form. 3.—Abraham before he left Ur having read the same creation legends, recently translated and published by Mr. Smith. There is much to be said here on this last topic. The Dr. has stated correctly enough that the inscriptions on the clay tablets were made "about B. C. 673, about the time of the later kings of Judah." Now this was upwards of *twelve hun dred years* after Abraham's time. Yet the Dr. says there can be little doubt that Abraham before he left Ur, had read the *same* creation legends translated by Mr. Smith. Surely not those inscribed, as the Dr. says on the tablets by the Scribes of Assurbanipal B. C. 673, for that would make Abraham to have read the legendary inscriptions 1,200 years before they were made, or about 1,100 after his death. The Dr. has given no proof to show that they were *transcriptions* from previous tablets or documents. He merely says that "the original records from which they were transcribed *profess* to have been very ancient." These are evidently the (imaginary) treasures of history and theology, which the Dr. says, (or has fancied) the king's Scribes discovered when they "ransacked the (supposed) temples at Babel, Erach, Accad and Ur." Taking the whole, at the best, it is manifestly a lame and absurd story. But what better can be expected of heathen legends and those who patronize and adopt them. The high character given to Abraham by the Dr. fully applies, *after* its elements had been imparted to him by divine influence, on his prompt obedience to the call to leave idolatrous Chaldea; and that character is even far more exalted by his being named in three different portions of Scripture, the "Friend of God." (Set 2 chron. 20, 7. Isai 41, 8. James 2, 23.)

The Dr. proceeds as follows :—"Did Abraham take with him in his pilgrimage the records of his people ? It is scarcely possible to doubt that he did; and this probably in a written form, but purified from the polytheism and innane imaginations accreted upon them ; or perhaps he had access to still older and more primitive records, anterior to the rise of the Turanian superstitions. In any case, we may safely infer that Abraham and his tribe carried with them the substance of all that part of Genesis which contains the history of the world up to his time; and that this would be a precious heirloom of his family, until it was edited and incorporated in the Pentateuch by his great descendant Moses. It seems plain, there-

fore, that the original prophet or Seer, to whom the narrative of creation was revealed, lived before Abraham; but we need not doubt but the latter had the benefit of divine guidance in his noble stand against the idolatry of his age; and in his selection of the documents on which his own theology was based. These considerations help us to understand the persistence of Hebrew Monotheism in the presence of the idolatries of Canaan and Egypt, since these were closely allied to the Chaldean system, against which Abraham had protested. They further illustrate the nature of the religious basis in his people's belief on which Moses had to work, and on which he founded his theocratic system. Before leaving this part of the subject, I would observe that the view above given, while it explains the agreement between the Hebrew Genesis and other ancient religious beliefs, is in strict accordance with the teachings of Genesis itself. The history given there implies monotheism and knowledge of God, as the Creator and Redeemer in antedeluvian and postdeluvian times, a decadence from this into a systematic polytheism; at a very early date, the protest and dissent of Abraham, his call of God to be the upholder of a pure faith, and the maintenance of that faith by his descendants. Besides this, any careful reader of Genesis and of the book of Job, which, whatever its origin, must be more ancient than the Mosaic law, will readily discover indications that Abraham and the patriarchs were in the possession of documents and traditions of the same import with those in the early chapters of Genesis, and that these were to them their only sacred literature." I have here from necessity given such an extended extract from the book, on seeing that its numerous statements and particulars were so connected or interwoven, that they could not conveniently be separately given and pass under comment. Still proceeding on the preceding plan of separating *fact* from *fiiction*, or invention, I find that the long extract contains only the few following *Facts* or *Truths*:—1. "Monotheism and knowledge of God as creator in the early times mentioned, and decadence from it." 2.—"The call of God to Abraham to be the upholder of a purer faith." The following are the numerous Fictions and Falsities. 1.—Abraham carrying from Chaldea in a "written" or any other form "the records of his people." (Not the slightest intimation of it in Scripture or elsewhere.) 2.—He and his tribe carrying with them the substance of that part of Genesis containing the history of the world to his time. 3.—Its being a precious heir-loom. 4.—Its being incorporated in

the Pentateuch by Moses. 5.—The Seer before Abraham. 6.—The narrative of creation revealed to him. 7.—Abraham's protest. 8.—His selection of documents. 9.—The pesistence of the Hebrews in monotheism. 10.—Moses founding his "theocratic system on the peoples beliefs." 11.—Its being stated as framed by Moses, (when God alone was the author of it and Moses merely the recorder. 12.—The asserted agreement between "Genesis and other ancient beliefs." 13.—That given view of the Dr. "being in strict accordance with Genesis itself." 14.—"Indications in Genesis and Job that Abraham and the patriarchs possessed documents and traditions of the same import as those in the early chapters of Genesis." (Not a word of the kind in Job or other part of Scripture.) Now most plain speaking people, tolerably well acquainted with the Scriptures will call this view of the Dr. concerning creation, a "mere trumpt'd up story" to suit the rest of his theory; some bolder still will say it is "just a pack of lies."

The fictitious story of the Seer before Abraham, No. 5, is given by the Dr. in page 65, in the following words:—"It is now necessary to enquire in what precise form this remarkable revelation of the orgin of the world has been given, I have already referred to the hypothesis, that it represents a vision of creation, presented to the mind of a Seer, as if in a series of pictures which he represents to us in words. This perhaps is the most intelligible conception of the manner of communication of a revelation from God. * * * We may imagine the Seer—perhaps some aboriginal patriarch long before the time of Moses—perhaps the first man himself, wrapt in extatic vision, having his senses closed to all the impressions of the present time, and looking at a moving procession of the events of the world's past history, presented to him in a series of apparent days and nights. In the first chapter of Genesis he rehearses this divine vision to us, not in poetry, but in a series of regularly arranged parts or strophes, thrown into a sort of mythical order, fitted to impress them on the memory and to allow them to be handed down from mouth to mouth, perhaps through successive generations of men, before they could be fixed in a written form of words."

The Dr. wanted a primary foundation for his fabulous theory, and he has invented this vision for the purpose. Now let us dissect this marvelous supposed vision and examine its parts. In framing it the Dr. has found the word "*perhaps*" very useful, and thrusts it in wherever he thinks a flaw may be discovered or any part of the vision may seem to be out of joint. But this will not save him from the exposure of the blunders it contains, and the deep discredit of having invented it for the purpose of assisting his unscriptural and

profane theory. He says, "perhaps" it was the first man, (Adam) who was favored with the vision. Let it be so. The Dr. next says:—"In the first chapter of Genesis, he (Adam) rehearses to us this divine vision." So it was not Moses, but Adam, or some other Seer, "long before the time of Moses, who wrote the first chapter of our present book of Genesis. The Dr. plainly asserts it and the passage can have no other meaning. And yet, he concludes with saying, that the several parts of the vision were so arranged that they could be "handed down from mouth to mouth through successive generations before they could be fixed in a written form of words." Where, during those successive generations, was our first chapter of Genesis which the Seer wrote? Can the Dr. inform us, for it is material to his story? Will he say *perhaps* it is in some clay tablets among the treasures of the vast libraries in the temples at Babel, Accad and Ur, but not yet *exhumed*? Further, what "past history of the world" could Adam write?

If the Dr. had fabricated this, or any similar story, on some secular subject, to serve like the Arabian Night's Tales for amusement, or like Gulliver's travels among the Brobdinags and Lilliputions, as a political satire, it would have been merely considered as an instance of condescension or weakn ss in a man advanced in years, having a reputation for mental ability and literary attainments and at the head of a University; but when his story is seen to be, as it really is, in direct opposition to divinely revealed truth, on the sublime subject of the divine work of the creation of the heavens and the earth and all therein, the Dr. well deserves very severe censure for composing and publishing this unscriptural and entirely fictitious account of that sublime and glorious work. Every sound Christian and true believer in Bible revelation, will treat this invented and fabulous story of creation, not ouly with contempt for its inconsistencies and absurdities, but with scorn and detestation for its profanity. I will frankly say that such are my feelings and judgment concerning all those parts of the Doctor's book, which relate to this subject of the first creation.

As to the persistent *monotheism* of the Hebrews, which the Dr. asserts, I must here briefly give it a fully refuting answer. So far from such persistence, they were prone to *idolatry*, and as we see in the Scriptures, all through the 450 years of their judges and the 500 years of their kings, until their captivity in Babylon, they

were, with occasional intermissions of restitude, involved very generally in the idolatrous worship and rites, and sacrifices and observances of the heathen nations around them. I have thus noticed this subject, chiefly for the purpose of showing how very deficient Dr. Dawson is in knowledge of Scripture history. I have previously given instances of that deficiency as to Bible revelation generally, and will have to notice several others.

I must also remark on the statement of the Dr. in that long list of his fictions in a previous page, that Moses took the "peoples beliefs as the religious basis on which he had to work and on which he founded his theocratic system."

It is an invariable custom with infidel and skeptical writers on the laws and institutions, the facts and events and other parts of Scripture records, to speak of them as having been designed and effected solely by the persons named, as acting in their accomplishment without reference to any divine operations command or influence whatever. The Dr. has observed this course throughout his book when treating of Scriptural subjects. He says Moses took the "peoples beliefs" and makes *him* the founder of the system. Both these statements are utterly untrue, as the Dr. must know, if he has read the Scriptures on the subject; and if he has not read them he is equally culpable in making the assertions.

The people had no true "beliefs" in God, and his worship and service before their arrival at Sinai, where, under the most sublime and awful circumstances, He established and made known to them all the laws and institutions, sacrifices, ordinances and every part of that system. Moses of himself neither *designed* or *established* even the smallest particular of that system. He merely announced them to the people at God's command. Moses had no discretion or liberty, even as to a board, a curtain, a socket, or any other part of the tabernacle, or the dress of the priests, the number or time of the sacrifices, or even as to making the incense, or as to any part of the ritual services or observances. The divine command was given to Moses,—"See thou make all things after the pattern showed to thee in the Mount." And so he did. On every subject the Lord commanded him :—"Say to the people."

The Dr. has treated of these numerous subjects through eight pages under the heading:—"The Abrahamic Genesis." But certainly he has not furnished any Genesis by Abraham and, if he has shown one at all, it must be either that marvellous and frightful Genesis

on the Chaldee clay tablets, or that by the Sachem of Western America, or that of some ancient Seer, whose existence and Genesis have not yet been discovered. The Dr. next gives the Title:—

"The Mosaic Genesis."

Well, now, surely the Dr. will give us something like a *real living Genesis* to work upon. But he makes a very fatal beginning, for he says:—

"In the period of 400 years, intervening between Abraham's departure from Ur, and the exodus of Isral from Egypt, no great prophetic mind like that of the Father of the Faithful appeared among the Hebrews."

Now, as to Abraham, the Lord said of him to Abimelech, "he is a prophet" (Gen. 20) but probably this only meant a true religious teacher; for there is not in the whole history of Abraham, or in any part of Scripture, a single instance of his predicting or foretelling any facts or events. But here the Dr. may be asked if he ever read the 49th chapter of this same book of Genesis, the first chapter of which, as to its true liberal meaning, he is endeavoring to pervert, and thus may as to some persons, especially youth, weaken or destroy its sacred authority. That chapter commences as follows:— "And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." And then beginning with Reuben, the eldest, he foretold to each of the twelve in regular succession the character and future history of his tribe; and all of the predictions have been accurately fulfilled. Of Judah he gave one of the most sublime and extended prophecies contained in the Scriptures, concerning our Lord and his kingdom in the following words:—"The Sceptre shall not depart from Judah nor a law giver from between his feet until Shiloh come; and unto him shall the gathering of the people be." This last clause foretells the conveyance of the knowledge of Christianity to all the nations of the world. Surely then, Jacob, by divine impartation possessed a "prophetic mind" in the very highest degree. His son Joseph also had the prophetic mind or gift, for he accurately foretold the final results of the dreams of his two fellow prisoners, and also the seven years of plenty and the seven of famine. The Dr. must in future read the Scriptures carefully before he writes concerning them, and thus avoid the display of his ignorance of their contents. A mistake in geology is, of little importance, but

one as to Scripture is always more or less discreditable, as well as dangerous.

This error of the Dr. is immediately succeeded by two others, in these words:—

"Under the leadership of Moses, the Abrahamids, (why not give the proper name—Israelites) now reduced to the condition of a serf population, emancipated themselves from Egyptian bondage."

They neither "emancipated themselves" nor were they under the actual leadership of Moses. The Divine Ruler of the universe delivered them and directed and guided them in all their wanderings, prescribing *when*, and *where*, and *how*, to pitch their tents, according to the divisions into which he had formed them. Has the Dr. ever read of the plagues inflicted on the Egyptians, by which God compelled Pharaoh to let them go; and of the pillar of cloud by day, and the pillar of fire by night, the parting of the waters of the Red Sea, and the Isaelites going over dry and safe, and Pharaoh and his pursuing host being destroyed by the return of the waters? The Dr. seems to know as little of Exodus as he did of Genesis, and he is worse off here than in Genesis, for he has no Chaldee clay tablets and American Indian chronicles, nor ancient unknown Seer, with a vision to help him. I here close my engagement with chap. 1, having commented on all the material parts of it.

Chaps. 2 and 3 have the title:—"Objects and Nature of a Revelation of Origins."

To all who possess and have read the Bible, and believe its revelations to have been dividely inspired, the title and the 51 pages given under it, are utterly *worthless* as to imparting any useful information concerning the subjects mentioned in the title. There are, however, a few points and particulars in these pages on which I will comment.

Referring to the whole work of creation and providence, the Dr. says:—"Moses takes strong ground on these points. He first insists on the creation of all things by the fiat of the Supreme. Next he specifies the elaboration and arrangement of all the powers of inanimate nature; and the introduction of organic existence. Lastly, he insists on the creation of a primal human pair and the descent from them of all the human race * * * explains the golden age of Eden, the fall, the cherubic emblems, the deluge, and other facts of human history interwoven by the heathen with their idolatries. He thus grasps the whole material of ancient idolatory, reduces it within the compass of monotheism, and shows its relation to the one true primitive religion."

Here, again, the Dr. has committed a great inconsistency and blunder regarding his story, for, in another place, as has been seen, he describes the work of creation in Genesis as having been "presented to the mind of a Seer as if in a series of pictures which he represents to us in words * * perhaps some aboriginal patriarch, long before the time of Moses, perhaps the first man himself, wrapt in extatic vision. * * * In the first chapter of Genesis, he (the Seer) rehearses this divine vision to us in a series of regularly arranged parts."

But now the Dr. makes *Moses alone* the *composer* and *recorder* of the work and speaks of his *insisting* on the whole of it. How will the Dr. reconcile the two directly contradictory accounts of the Seer before Moses, giving the account in Gen. 1, and Moses giving it in the same chap? It cannot be done. But the plain and consistent truth is, that God, by His inspiration, conveyed the whole narrative to Moses; and consequently he was merely the recorder of it; in accordance with the Scriptures which say:—"Holy men of God spake as they were moved by the Holy Ghost," and "all Scripture is given by inspiration of God."

The statement of the Dr. about "Moses" grasping the material of ancient idolatry and, reducing it within monotheism," &c., is mere *invention.*

It has just now occurred to me that I omitted to remark on the statement of the Dr. in Chap. 1 that "Moses established among the Hebrews, for the first time in the world's history, a free constitutional republic."

This is not only contrary to Scripture, but it is discreditable to the Dr. as an L. L. D., a Doctor of Laws. The constitution was strictly a *theocracy*; the Lord alone being the Ruler. He selected and appointed Moses, and after him Joshua, and commanded and directed both of them as to every part of their public conduct. He also raised up all the Judges, from time to time, as thus recorded in the book of Judges, chap 2; "The Lord raised up Judges which delivered them out of the hand of those that spoiled them." Also in Acts 13, "He gave unto them Judges about the space of four hundred and fifty years." When they clamoured for a king, the Lord did not leave it for them to choose or name one, but He first chose Saul and after him David. Never, during the whole time of their history, previous to their being subdued and ruled by the Romans, were they under a "free constitutional republic," as stated by the

Dr. He proceeds next with a long and hard shot at the clerical order in the following words:—

"We shall only lament that so many pious and learned interpreters of Scripture have been too little acquainted with nature to appreciate the natural history of the book of God, or adequately to illustrate it to those who depend on their teaching."

He then gives and sanctions the following insulting remarks of a writer named Harvey:—

"These are not days in which persons who ought to be our guides in matters of doctrine, can afford to be behind the rest of the world in knowledge; nor can they safely sneer at the knowledge which puffeth up, until, like the apostle, they have sounded its depths and proved its shallowness."

The Dr. then gives his own and final shot as follows:—

"It is truly much to be desired, that divines and commentators, instead of trying to distort the representations of nature in the Bible, unto the supposed requirements of a barbarous age, or of setting aside modern discoveries, as if they could have no connection with Scripture truth, would study natural subjects and laws sufficiently to bring themselves in this respect to the level of the Hebrew writers."

What ignorance is here displayed as to the duties and teachings of ministers of religion! Would the Dr. have them employed in reading books and running about from place to place to learn about *faunas* and *floras*, and the natures and habits of the vast varieties of beasts, birds, fishes, and reptiles; and the orders and classes to which they respectively belong; and the differences in their skulls and bones, muscles and ligaments, and the disagreements among natural scientists concerning them, and who is right and who is wrong on these subjects; and also about the various stratas of earth, stone, and other substances beneath the surface; and the discoveries of the impressions of vegetables, plants, beasts, &c., &c? Discourses of ministers on such subjects might suit the Dr. and his class while here below, but they will not answer for them on the other side of either the Jorden or the Styx. Congregations of christians and common sense people, would soon rid themselves of a minister who would annoy them with any such alien and contemptible teachings. Ministers of religion know that the people they address are by nature, as Scripture declares, "children of wrath;" "dead in trespass and sins;" and that before they or their works can be acceptable to God, they must be "born again" of His Spirit, be made "new creatures," holy in heart and life and thus prepared

for admission into His future holy, glorious, and eternal kingdom. They feel the awful weight and obligation of the divine commands —to "preach the Word,"—declare "the whole counsel of God,"—reprove, rebuke, and exhort, "to be diligent in season and out of season," and to "avoid profane and vain babblings, and oppositions of science falsely so-called; and foolish questions and genealogies."

Now, here, I will say, that the naturalists, and geologists, who employ themselves in searching for, and ascertaining, the plants and natural fruits; or the layers and stratas of coal, and other minerals, and stone, and other substances, which will serve for the useful purposes and comforts of life, are general benefactors, valuable members of society. But those of them who are running hither and thither, and delving in the earth, or groping about in old dens, and caves, to discover bones, stone implements, and fossil substances, or old broken pottery from the Nile, or other rivers, to serve as proofs of the age of the world, and to be laid up in museums; for the gaze of the curious,—these *pretentious* scientists are merely useless lumber in society, and some of them even dangerous *nuisances* as to divine revelation, and religious belief, especially in relation to certain classes of the youthful population, which I need not name.

If one of these *savans* finds a broken skull, a bone or tooth, a joyous shout soon goes forth in their ranks, throughout the four quarters, and discussions are held, papers written and read before associations, as to whether the *precious relic* belonged to man or beast; and especially as to its antiquity, whether 10,000 or 20,000 years, or less or more; and further, whether it belonged to the paleocosmic, paleolithic, glacial, or other periods; or that "of the men of the caves and gravels." And various decisions are given on these most important points. Finally, the treasure is laid up carefully in some museum, for the gratifying inspection of all future generations.

Away with all such *trumpery* and *rubbish* in this age of advanced civilization and intelligence, and useful activity, and real science.

The Dr. next proceeds as follows:—

"Theology claims to be, itself, one of the sciences; and as such it is necessarily imperfect and progressive, * * * but theology is not religion, and may often have very little in common either with true religion or the Bible."

The Dr. has, here, written very inaccurately as to the meaning of the word theology. It means—divinity—the Divine Being, and divine things. These are revealed in the inspired and infallible Scriptures; and are therefore neither imperfect or progressive. He should have said our *knowledge* of the science is defective. But further, as to his remark that "theology is not religion, and may have little in common with religion or the Bible,"—I answer, that there is no true religion without it, and that it is directly and absolutely founded on the Bible alone.

On page 49, the Dr., referring to the vision of creation and the Mosaic narrative in Gen 1, already treated of, says:—

"This is, beyond all question, the most simple and probable solution of the origin of the document, when treated as inspired." And on a succeeding page, he says of the same narrative, "that few modern writers have been disposed to insist that the accuracy of its details have been secured by the divine afflatus."

Only those of the skeptical and speculative class of writers, to which the Dr. himself belongs, doubt, or deny, that "divine afflatus." All learned and pious commentators, and other writers, and all truly religious persons, both Jewish and Christian, throughout all ages, to this day, have been perfectly confident, that not only that narrative in Genesis, but all other portions of the Old Testament are divinely inspired records; and therefore accurate in their details and statements.

Here I conclude my remarks, on the blunders and falsities in chapters 2 and 3.

Chapter 4 bears the title—"The Beginning."

"In the begining Elohim created the heavens and the earth." —Genesis 1. 1.

The first passages for remarks are these:—"The material universe was brought into existence in the "beginning;" a term, evidently indefinite, as far as regards any known epoch, and implying, merely, priority to all other recorded events. It can not be the first day, for there is no expressed connection, and the work of the first day is distinct from that of the beginning."

There is a plainly expressed connection, by the word "And," not only with vere 2, but with the following verses, to the end of verse 5, which show the conclusion of the first days' work. The whole five verses give one connected narrative. The materials for

the work were first called into existence, and the darkness was dispelled by the creation of light; and these were separated, and one named *day* and the other *night*.

I here adopt and give these words of a very learned divine and commentator on the subject:—" '*In the beginning*,' must necessarily mean, the commencement of time, which followed, or rather was produced by God's creative acts, as an effect follows or is produced by a cause." And further:—" When the congeries of elementary principles, were brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials out of which he built up, not only the earth, but the whole of the solar system."

The Dr. says of the "beginning" of creation, in the first verse of Genesis:—" The only other information respecting it, that we have in Scripture, is in that fine descriptive poem in Prov. 8, in which the wisdom of God is personified."

It seems that the Dr. has never seen the verse of Psalm 102, which says:—" Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands;" nor this in Heb. 4, " Although the works were finished from the foundation of the world."

Here, again, he has shown his slight knowledge of Scripture; and yet he dares to meddle most freely with it, denying its plainest meanings, or endeavoring to explain them away, when they conflict with any of his speculative or absurd theories. At the conclusion of this chapter the Dr. writes:—

" This sublime dogma of creation leaves us perfectly free to interrogate nature for ourselves, as to all that it can reveal of the duration and progress of the creative work. * * * We owe profound thanks to the old Hebrew prophet for these words."

Not so fast Dr. as to your assumed perfect freedom to deal only with nature, as to all the rest of the narrative of Creation recorded in Genesis. You have no such freedom, and your taking it as you have done in your speculative and deluding book, is nothing less than presumptious and profane. As to thanks to the old Hebrew prophet or seer, no person will object to your personally rendering him thanks, whenever, or wherever, you can discover him but *we*, the intelligent and Christian portion of Society, do 'nt believe

in his existence, but think your story about him, a mere *fiction*, fabricated by yourself, to assist your invented, or adopted fable concerning creation. And I may further say, what is true of nearly all the other parts of his story, that he is not the original inventor of this fiction, that Moses is not the author of that chapter on creation. His elder brother, the notorious Colenso, previously wrote that Samuel, or some of his school of the prophets, wrote the Pentateuch. Did the Dr. get a hint there. But Colenso has the advantage of the Dr., for he makes the author a veritable, well known, living man.

Chapter 5 bears the title:—"THE DESOLATE VOID."

Nearly the whole of this chapter of 15 pages is occupied with notices of the vain and absurd imaginations of old heathen writers, and other fabulists in their legendary tales and traditions, concerning this first state of the mass of earthly and watery elements; and also the equally absurd conceptions and notions of certain modern writers on the same subject. All this, however, as the Dr. must allow, affords no real light on the matter. But it serves well to show how diligent the Dr. has been in searching out all the heathen traditions, and reading and studying all the legendary tales, as well as modern fictions on the subjects.

In one place the Dr. says:—" It is evident that the state of our planet, which we have just been considering is one of which we can scarcely form any adequate conception; and science can in no way aid us, except by suggesting hypothesis or conjectures."

Why, then, not let the thing alone, and let it stand just as it is in Genesis? No, no, say these men of science, that would not answer, it would shut us out from displaying our vast intellectual powers, and magnificent conceptions and theories.

Although the Dr. has so positively spoken of the *inability* of science on the subject, he has ventured to say:—

"I am induced to believe, that the locality of the deep, or abyss, is to be sought, not in the universal ocean, or the interior of the earth, but in the vaporous or aeriform mass mantling the surface of our nascent planet, and containing the materials out of which the atmosphere was afterwards elaborated."

According to this, we are all living in the great "deep," and yet are breathing freely. There can be no doubt but the Dr. himself is far down in the deep, or abyss of wild conjecture, and his friend, the old seer, is not at hand to help him out. Scripture says

in Gen. 7, 11:—"The fountains of the great deep were broken up." This was to assist the deluge. According to the Dr. there is a mistake in this passage. It ought to be:—"The fountains of the great *atmosphere* were broken up."

Although the Dr. admits that science here is utterly helpless, yet he seems resolved to have something definite, as to the nature of this "Desolate Void," and accordingly he thus writes:—

"Some of the details of the Mosaic vision of the primeval chaos may be supplied, by the probabilities established by physics and chemistry."

The Dr. has previously made the vision, that of a seer, who flourished many ages before either Moses or Abraham,—perhaps Adam,—but now he credits it to Moses. He proceeds and says:—

"Our first idea of the earth would be a vast vaporous ball, recently spun out from the general mass of vapors, forming the nebula which once represented the solar system. This huge cloud, whirling its annual round about the still vaporours centre of the system, would consist of all the materials now constituting the solid rocks, as well as those of the seas and atmosphere, their atoms kept asunder by the force of heat. * * * At length a liquid nucleus is formed, while upon this are being precipitated showers of condensing matter, from the still vast atmosphere, to add to its volume. As this process advances, a new brilliancy is given to the feebly shining vapors, by the incandescence of solid particles, in the upper, layers of the atmosphere. * * * But at length, by further cooling, this brilliancy is lost, and the still fluid globe is surrounded by a vast cloudy pall, in which condensing vapors gather in huge dark masses, and amid terrible electric explosions, pour in constantly increasing acid corrosive rains, upon the heated nucleus, combining with its materials, or again flashing into vapors. Thus darkness, dense and gross, would settle upon the vaporous deep, and would continue for long ages, until the atmosphere could be finally cleared ot its superfluous vapors. In the mean time, a crust of slag, or cinder, has been forming upon the molten nucleus. Broken again and again by the heaving of the seething mass, it at length sets permanently; and finally allows some portion of the liquid rain, condensed upon it, to remain as a boiling ocean. Then began the reign of the waters, under which the first stratified rocks were laid down, by the deposit of earthly and saline matter, suspended, or dissolved, by the heated sea. Such is the picture which science presents to us of the genesis of the earth, and so far as we can judge, from his words, such must have been the picture presented to the mental vigor of the ancient Seer of creation. * ** In conclusion, the reader will perceive how this reticence of the author

of Genesis, strengthens the argument for the primitive age. of the document, and for the vision theory as to its origin."

Now I will frankly confess, that one of my motives for giving this extended imaginative conception is, to show, as I think seems highly probable, that though the Dr. has given it as his own, production, yet he is not entitled to the reputation—bad as it is —of its being the offspring of his own genius, but is a specimen of what is called *plagiarism*,—that is borrowing, or stealing from another. At the commencement of thss review, I mentioned that several years ago I published a small volume in answer to the notorious "Essays and Reviews." The author of one of them, is C. W. Goodwin, M.A., and its title is—"The Mosaic Cosmogony." The following is an extract from it which I gave in my answer:—

"The first clear view which we obtain of the early condition of the earth, presents to us a ball of matter. fluid, with intense heat; spinning on its axis, and revolving round the sun. How long it may have continued in this slate is beyond calculation, or surmise. It can only be believed, that a prolonged period, beginning and ending we know not when, elapsed, before the surface became cool and hardened. The water which now enwraps a large portion of the face of the globe, must, for ages, have existed only in a state of steam, floating above,—and enveloping the planet, in one thick curtain of mist. When the cooling of the surface allowed it to condense and descend, then commenced the process by which the lower stratified rocks were formed, and gradually spread out in vast layers.

The reader will at once perceive the similarity between these two cosmogonies. This one by Goodwin was published about 20 years or more before that given by the Dr. It seems to be a common practice with these speculative writers, to adopt each others conceptions and inventions. If all of them, *acknowledged*, and mentioned or alluded to in this book of the Dr., of 438 pages were re, moved, but a comporatively small portion of it would remain as his own. However as he has adopted them, he most righteously must bear all the discredit or odium which belong to them. Now, as to that cosmogony by the Dr., I will not waste my time, or tax the patience of my reader, with special or extended remarks, as to its numerous inconsistencies, and absurdities, but will give its character in the same terms which I applied to the one by Mr. Goodwin:—

"Now to treat plainly, this account of the first or early condition of our earth, and its revolutions and changes; and the other particulars concerning it, neither more nor less can properly be said of it, at the bar of reason and ordinary intelligences, than that it is one of the most wild and extravagantly absurd schemes, or fancies, which a fertile imagination is capable of producing. It would find an appropriate place in Ovid's Metamorphoses, or in some other heathen Mythology. Persons of ordinary sense and intelligence will at once see and riducule its folly and absurdity: and some may even be inclined to think that the author of it, is rather more in danger of becoming an inmate of a Lunatic Asylum, than qualified to be a teacher of sound and useful science."

Chapter 6 has the title,—"Light, and Creative Days."

The Dr. has filled eight pages, very uselessly, in giving his own conjectures, and those of another writer, as to how the light was produced, and concludes,—"That so long as the material of the earth constitutes a part of the great vaporous mass, it would be encompassed with its diffused light."

The truly learned Dr. Adam Clarke, in his commentary, has given the following, with other information on the subject:—"Many have asked, 'How could the light be produced on the *first day*, and the *sun*, the fountain of it, not created till the fourth day.' With the various and often unphilosophical answers which have been given to the question, I will not meddle, but shall observe, that the original word signifies, not only *light* but *fire*; see Isa. 31. 9: Ezek. 5, 2. It is used for the *electric fluid*, or *lightning*. Job 37, 3. And it is worthy of remark, that it is used in Isai. 44, 16 for the *heat* derived from the *fire*. I therefore conclude, that as God has diffused the matter of *caloric*, or *latent heat*, through every part of nature without which there could be neither vegetation nor animal life that it is *caloric* or *latent heat*, which is principally intended by the original word."

The Dr., in the remaining 34 pages of the chapter, treats of the Creative days, and, as will be seen by the extracts given, insists that they mean vast periods of time, each of them many millions of years. Before remarking on that subject, I must notice and refute some erroneous statements and remarks he bas made respecting certain changes of words in that chapter 1st of Genesis. He says:—

"It was necessary to mark the new application of the term.—earth to the dry land, and that of heaven to the atmosphere, more especially, as these were the senses in which the words were to be popularly used. The intention, therefore, in all these cases, was, to affix, to certain things, names different from those which they had previously borne in the narrative, and to certain terms, new senses, different from those in which they had been previously used."

The Dr. here speaks of the "*intention*" of the author of the chapter not as *probable*, but as *positive* or *certain*. Now, whether the Lord himself, or Moses, gave the words, the Dr. could not possibly know anything of the *intention* for using them. But further, the word *land* is not in the original, nor in any part of the chapter, but is added by the translators in *italics*. The word *earth*, and no other, is used all through the chapter.

What petty shifts and inventions will some persons employ, to aid any fictions or erroneous theory!!

The Dr. has adopted the extravagant and absurd, as well as unscriptural theory of certain previous writers,—that the six days of creation, and the seventh of rest, mean—not our commonly understood days of twenty-four hours, partly light, and partly dark, but vast periods of time, more or less, of many millions. I will first give several of his passages on the point, and then offer some brief and appropriate remarks. Brevity will suffice, for many learned and able writers have shown the folly and falsity of the notion. The Dr. frankly admits that :—

"The general opinion, and that which, at first sight, appears most probable, is, that it is merely the ordinary civil day of twenty-four hours."

"Most probable"!!—No person, right in his senses,—not afflicted with speculative blindness,—would ever think that the day mentioned in Genesis had any other meaning than that of our common day of twenty-four hours. Referring to Psa. 90, the Dr says:—

"The reference is to the long periods employed in creation, as contrasted with the limited space of years alloted to man."

There is not, in any part of the psalm, the slightest intimation, or hint, of long periods employed in creation; and no torturing of words can give the least appearance or shadow of it. The first part of the psalm speaks of the eternal existence of God, and the brevity of the life of man, as compared with that existance, in the following

words:—"From everlasting to everlasting thou art God." * * * A thousand years, in thy sight, are as yesterday when it is past, and as a watch in the night." Of *men* it says:—"They are as a sleep; in the morning they are like grass, which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth." Threescore years and ten, and fourscore, are mentioned as the years of man. The comparison, or contrast, is as to duration,—God *eternal*, and *man* of but *brief* years. Not a word as to time employed in creatiion.

The Dr. proceeds with another empty argument in the following words:—

"That the other writers of the Old Testament understood the creative days in this sense, might be inferred, from the entire absence of any reference to the work of creation, as short, since it occupied only six days. Such reference we may find in modern writers, but never in the Scriptures. On the contrary, we receive the impression of the creative work, as long continued. Thus, the divine Wisdom says in Prov. 8, 'The Lord possessed me ' from the beginning of his way, before his works of old, from everlasting, before the antiquities of the earth.' "

Now, first, why should those writers make any reference whatever as to the time employed in creation, or as to its being long, or short? They knew from Genesis, Exodus, and Deuteronomy, as we know, that it was all accomplished in six days. None of them had any cause or reason whatever to speak about the time. They had not, like the Dr., any scheme, or fictious story, to elaborate and support. Now, here I will make the Dr. a witness against himself, for on page 140 he says:—"God might have prepared the earth for man, in an instant." And yet he is so unreasonable, and also presumptuous, as to insist, that he was many millions of years about it. As to the citation from Prov., it has no reference or relation whatever to the time employed in creation as every unprejudiced person will see. It merely speaks of the wisdom of God, as one of His eternal and glorious attributes, employed and manifested in His works of creation. The learned commentator beforementioned says on this chapter:—"All these verses (3-29) are a periphrasis for—(or signifying)—*I existed before creation*, consequently, before time was.' There are no such words in the chapter as, "antiquities of the earth," given by the Dr. The words of the text are these:—"from the beginning, or ever the earth was."

In a future page I will bring this chapter in Proverbs, with overwhelming force, against this absurd invention of vast periods in the work of creation.

The Dr. proceeds as follows :—

"In Genesis the seventh day is not said to have had an evening or morning, nor is God said to have resumed his work on any eighth day. Consequently the seventh day of creation must be still current.

Was the Dr. more than commonly bold and presumptuous, or extremely drowsy, when he penned these words, so directly contrary to the Scripture, then before him, which says :—" On the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he has rested from all his work which God created and made." This seems extremely plain, but the Dr. denies its truth. The question therefore is:— Who is right, and his word to be believed,—the infinitely wise and truthful God, who, in his Scripture, repeatedly declares that "he ended all his work which he created and made, and rested on the seventh from all his work; or Dr. Dawson, who says "the seventh day of creation must be still current," that is, God has not ended that work of creation, and rested, but is still carrying it forward on the seventh day.

His objection as to "no evening and morning of the seventh day," is weak indeed. These words, as to the six days, marked more precisely the portion of the work which was completed on each day; and also served to confirm the truth, that the whole of the work was accomplished within the six days. The Dr. proceeds thus, on this point :—

"The argument is not,—' God worked on six natural days, and rested on the seventh; do you therefore the same." * * * It is this,—God created the world in six of his days, and on the seventh rested: and invited man, in Eden, to enter on his rest, as a perpetual Sabbath of happiness' But man fell, and lost God's Sabbath. Therefore, a weekly Sabbath was prescribed to him, as a memorial of what he had lost, and a pledge of what God has promised, in the renewal of life and happiness, through our Saviour."

Now all this is mere presumptious invention and fiction. He does not pretend that there is any Scripture to sanction it. But the argment is also strangely inconsistent and absurd, for it says in effect that man instead of being punished for his sin and fall, was

rewarded and favored by a seven day's rest being gven him and "a renewal of life and happiness" hereafter.

I will now refer to several passages and parts of the book from which to discover, if possible, what the Dr. thinks is the real or proper duration of his æons or periods of creation. He says:—

"The record he (God) has given us does not receive its full significance nor attain its full harmony with the course of geological history unless we can understand each day of the creative week, as including a long succession of ages."

Observe reader, that with tho Dr. the truth on the subject does not depend on what inspired Scripture says, but on "geological history;" yet he has admitted at the commencement of his book, that "scientific facts and principles are in their nature *uncertain*, and must *constantly change* as *knowledge advances*; and cannot solve for us the great practical problems of our *origin* and *destiny*." The Dr. proceeds thus:—

"We do not know the actual value of our geological ages in time; but it is probable that each great creative æon may have extended through millions of years." * * * Sir William Thompson has indeed indicated for the time since the earth's crust first began to form, a period of between one and two hundred millions of years; but Professor Guthrie Tait, on the other hand, argues that ten or fifteen millions of years are probably sufficient. * * On the whole, it is evident that only the most vague guesses can at present be based on the facts in our possession, though the whole time required has unquestionably been very great; the deposition of the series of stratified rocks, probably requiring at least the greater part of the minimum time allowed by Thompson."

Now, here, we may make a calculation, or estimate, as to the whole time which the Dr. seems to think would be requisite for the work of creation, or was employed in performing it. Suppose Thompson's *mininmum* to be one hundred millions, of years, the Doctor's "greater part of it" would be, say, only Sixty millions, which will allow ten millions for each of the six œons or periods. This will entitle the Dr. to the credit of being the most moderate, or humble, of all his geologic and scientific brethren. I must request my readers, to bear in mind, all through the discussions and statements on this subject, that the objections to the Scripture narrative of the literal days of creation, urged by the Dr. and others, are founded on the various stratas of stone, and other solid substances, in depths of the earth; and

the numerous fossils, bones, plants, and various other substances found in those stratas, or the forms of those substances impressed upon them; and which those opponents contend, must have been formed those millions of years before the commencement of our Scripture chronology of less than six thousand years. Those stratas and other particulars form the sum and substance of all their objections. The Dr. has said :—

"Each day of the creating week, as including a long succession of ages;" and again—"Each great creative æon may have extended through millions of years."

He does not deny, but impliedly admits that the Scripture account of the parts of the work performed on each day is correct. According to the division of the millions of years above given, as the minimum by the Dr., there will be ten millions for the first day. Scripture shows, and the Dr. admits it, that all the work done on that day of millions of years, was creating light, dividing light from darkness, and calling light *day*, and darkness *night*. The "desolate void" of the earth therefore continued through all these ten millions. Where then, as to these millions, is the Doctor's geological evidence of stratas, bones, plants, &c. There is none. Surely this vastly extended scene of desolation and barrenness, was not one over which the "sons of God" would "shout for joy." The work of the second day, or period of ten millions of years, was merely making the firmament, dividing the waters, and calling the firmament "Heaven." Still no evidence for the Dr. either from geology or any other quarter. Surely, therefore, these two of his æon millions must be struck off, as belonging to the region of myths. In the *third* ten millions, we have a dawning of life, for herbs, grass, and trees, bearing fruit, were created, but during the whole of that vast æon, there were no men or beasts to enjoy them. They successively grew, and withered, and rotted away. But probably the Dr. may say, they left their impressions on some of the stratas, and that helps my geologic and chronological theory. During the fourth ten millions, the sun, moon, and stars were made, but there were no intelligent or other earthly beings to behold and enjoy their beauties and glories, and celebrate the wisdom and goodness of him who created them. On the fifth day of ten millions of years, only fish and other creatures of the water, and winged fowl were created. These afford but little, if any, geologi-

cal or other supposed proof, to help the Dr. On the sixth day of millions, all beasts and cattle, after their kind, were brought forth, and last the rational and wonderful beings, man and woman, were created.

According then to this grand geological theory, which, it is true, the Dr. has not the exalted fame of conceiving, but merely adopting, we are now living in this sixth ten million æon, and as but the fraction of less than six thousand years of it has passed away, all classes of the opponents of divine revelation may continue to be gratified and encouraged, and Dr. Cumming, and all prognosticators of the early destruction of our world must hide their heads in shame and confusion.

The Dr. has endeavored to explain the words, "evening and morning" given in the chapter, so as to get rid of this objection to his theory; but it is a very lame effort and could be no other. Every person, not blinded by imaginative conceptions and prejudice, will see the absurdity of applying an *evening* and *morning* to millions of years. But further, this vast periodical theory is expressly opposed to the Scripture, which shows a continued work from day to day until it was finished, and then only the *one* divine rest is mentioned, whereas, according to the theory, there would be at least *five* long protracted periods of such rest.

After all the labored plausibilities and inventions which the Dr. employs to support the scheme, it is evident that he feels hard pressed for anything like rational proof; and therefore he introduces Persian, Egyptian and Hindoo heathen traditions, mythologies, and cosmogonies to aid him, but he is candid enough to admit that "such evidence is no doubt of small authority in the interpretation of Scripture." Then why introduce it? It is just as good and plausible Dr. as your own dreamy speculations, for in the many pages you have given to the subject, you have not produced and cannot cite a single word of Scripture, or any really sensible argument to give any colour to this absurd invention which you have been so imprudent as to adopt. Not only the whole narrative of creation in Genesis expressly falsifies it, but many other passages of the inspired records. The re-institution of the Sabbath, in Exod. 20. says, that on the seventh day we are not to do any work, "for in six days the Lord made heaven and earth, the sea, and all that in

them is, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it."

Now, according to this theory of the Dr. less than six thousand years of the millions of the sixth working period have expired, and consequently, the whole Jewish and Christian churches, through all their ages, have been going wrong in keeping Sabbaths, for the Sabbath period is still very far off. They should, as commanded, have been working every day; and we should do the same. But if the Dr. says we are in the *seventh* period, of millions of years, as in one place he intimates, then those churches, and we also, have been both guilty and foolish, in werking at all. All should have been enjoying quiet and comfortable rest.

There is another scripture which, of itself, is sufficient to destroy the scheme. It is in Heb. 4 as follows:—"Although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day, on this wise,—and God did rest the seventh day from all his works."

The word "foundation" evidently means, the calling into existence the material elements, or substances, as mentioned in the first verse of Genesis. And the words "from," and "finished," as clearly show, that immediately following that *foundation*, the divine work went forward, and was finished within the six days. The word "*from*," in the text, denotes *immediate procession* or *succession*.

The truth or falsity of this theory must depend altogether on the testimony of Scripture conceaning *creation*. All the Scriptures on this subject are in perfect agreement, and manifestly show, that there was no lapse of time or protracted cessation in the divine operations, between the first act of creation, and the completion of the whole of the earthly and heavenly system. All were commenced and finished within the six days, as the Scriptures so repeatedly declare. Infidels, and speculative and presumptuous geologists, may frame their vain schemes and systems, and differ among themselves, as they have always been doing, but the infallible word of the Lord must and will abide and prevail.

The Dr. seems rather doubtful or startled at viewing his theory when reaching the conclusion of his statements and suppositious concerning it for he says:—"I do not suppose that this position has been incontrovertibly established. * * * Every step of our

subsequent progress will afford new criteria of its truth or fallacy." As therefore he admits it may be *fallacious*, he cannot give any satisfactory reason for giving it further currency, and troubling or perplexing the public concerning it, without any useful purpose whatever being served by the discussion.

It will be seen that I have in part treated the theory with somewhat of ridicule for its inconsistency and absurdity, but there is a solemn and revolting aspect which it bears and which justly exposes it to severe condemnation. It appears insulting, or even profane towards the supreme fountain of wisdom and power, and all his glorious attributes and perfections to suppose that He would or could act in such a protracted and defective manner in planning and executing His magnificent work of creation. His design, at fir t, must have been to create man and all other parts of the animal creation for with him there cannot be, as with us, any afterthoughts. It is therefore derogatory to His wisdom and other perfections, to sup, ose, that after creating the earth and merely separating light from darkness, He would leave the earth for millions of years in a desolate and dreary state, without either vegetable or animal life; and during other millions only create an expanse and divide the waters, still leaving the earth in the same dark and dreary condition; and further, after creating plants and herbs, and fruit bearing trees, leave them for other millions of years without sun to assist their growth and ripen the fruit, and let other millions pass away before creating man and the inferior animals, for whose use and enjoyment He, from the first, designed to create them. The supposition is not only irrational, but to say the least borders on impiety and profanity.

The Dr. should have obediently hearkened to the divine Scripture warning and command:—"Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Prov. 30.)

There is a presumptuous class of writers in these last and perilous times, and its numbers are rapidly increasing, who seem to think that they may take any and every liberty they please with the Sacred Scriptures, as to letter or meaning, even such as they would not take with any respectable human composition.

The Dr. next, in Chapter 7, fills a little over 16 pages in telling us all he knows about "The Atmosphere."

He may be more or less right, or wrong, in his displays of science, as to this subject. As he does not here deny or pervert any Scripture truth, I will not take the trouble of criticising any of his explanations or remarks. And here, I may say, once for all, that if his book had not contained so many and such manifest contradictions, perversions, and misapplications of the Sacred Scriptures, I would not have wasted my time in reading it, or thinking or writing about it. All the geologic and other speculative matter it contains is no way profitable for any practical purpose, but is merely *literary lumber*.

In "Chapter 8" the Dr., in no less than 25 pages, treats of "The Dry Land and the First Plants."

The texts on these subjects, in Gen. 1, are given, and the Dr. says:—

"These are events sufficiently simple and intelligible in their character."

Then why write and publish so many pages to tell what every person already knows? It is a work of supererogation. If the Dr. had given us any additional information as to the different soils, and qualities of the dry land, and which was most suitable for the different seeds, and what plants and fruits were the most nourishing and useful, and the best modes of cultivating and improving them, his chapter would have been useful, and have entitled him to a measure of public gratitude. But all such matter would have been too familiar and common-place, and would have shut out the wonderful new discoveries of himself and his scientific brethren, as to the manner in which the dry land came to be separated from the waters, and why and how plants and trees were formed. He next says:—

"Geology shows us that the emergence of the dry land must have resulted from the elevation of parts of the bed of the ancient universal ocean, and that the agent employed in such changes is the bending and crumpling of the outer crust of the earth, caused by lateral pressure, and operating either in a slow and regular manner, or by sudden paroxysms."

The sacred text says:—"And God said, let the waters under the heavens be gathered into one place, and let the dry land appear and it was so." But this is not sufficient for the Dr. His *geologic deity must* speak and decide on the subject. But we have only the

bare assertion of the Dr. as to proof from the oracle. There is no such proof. Further, who ever heard of such a being as a "bending and crumpling," intelligent "agent," as the Dr. has here created and employed to produce "lateral pressure" and "paroxysms." The whole thing is merely high-sounding *speculative nonsense.*

He speaks of "stratified or bedded masses," and "crystalline rocks" as being "the pillars and foundations of the earth," and and says they were "successive, and belong to different periods."

They are, indeed, such pillars, but they were not successive, but were formed at the first by the Almighty and wise Creator, to bind and keep together the loose earthy matter, and as "bars and doors" against the waters, as the Lord himself said to his faithful servant Job, and it is also mentioned in Psalm 104.

In a succeeding page the Dr. referring to the dry land, as it first appeared, says:—

"It was a world of bare, rocky peaks and verdureless valleys—here active volcanoes, with their heaps of scoriæ, and scarcely cooled lava currents—there vast mud flats * * No where even a blade of grass or a growing lichen, yet it was good in the view of its Maker, who could see it in relation to the uses for which he had made it, and as a fit preparatory step to the new wonders he was soon to introduce."

Has the Doctor's "old seer" informed him that such was its unsightly appearance, or has the Dr. himself beheld it in a dream or vision, for Scripture says nothing of the kind concerning it. That truthful record shows that immediately on its emergence from the waters it became, at the divine word, clothed with grass, herbs and trees bearing fruit, thus kindly prepared for the speedily coming use of man and beast.

The Dr. says: "The new wonders he was *soon* to introduce." Does he mean by this man and the rest of the animal creation? If so, he has made a fatal mistake, for he has all along been insisting that these animal wonders, instead of being *soon* introduced, did not appear until many millions of years after that vegetable creation.

The Dr. proceeds by saying:—

"The first dry land may have presented crags, and peaks, and ravines, and volcanic cones, in a more marvellous and perfect manner than any succeeding continents—even as the dry and barren moon, now, in this respect, far surpasses the earth."

It may be thought by some that the Dr. has been getting tired of saying so much about the *earth*, and, by way of change, turns to the moon. He has indeed been giving us a plentiful supply of what is generally called *moonshine*; and now we may look for further instalments. But how has the moon offended him, that he should send such a hard shot at it, calling it "dry and barren"? Has the man in the moon told him so, or does he know it from his own inspection? Some of his speculative, scientific brethren think that it is inhabited by intelligent and other beings. When the beautiful luminary is in its full orb, it certainly gives the idea that it is capable of affording a very pleasant and comfortable *location*.

The next passages for remark are in the following words:—

"We must not suppose, however, that the dry land had any close resemblance to that now existing, in its form or distribution. Geology amply proves that since the first appearance of dry land, its contour has frequently been changed, and probably also its position. Hence, nearly all our present land consists of rocks which have been formed under the waters, long after the period now under consideration, and have been subsequently hardened and elevated; and since all the existing high mountain ranges are of a comparatively late age, it is probable that this primeval dry land was low, as well as in the earlier part of the period, at least of comparatively small extent. * * * Though we may know, at present, no remains of the first dry land, we are not ignorant of its general distribution, for the present Continents show, in the arrangement of their formations and mountain chains, evidence that they are parts of a plan sketched out from the beginning."

Now to remark on these several statements in regular succession, I notice the first, which says: "We must not suppose that the dry land had any close resemblance to that now existing, in its form or distribution."

It is most probable he is right here, for the subsequent general deluge would effect such a change.

Next, "the formation and hardening of rocks under the waters, long after the dry land appeared, and their subsequent elevation," are all matters of mere supposition or invention. The rocks and solid ridges were, doubtless, at the first wisely formed and placed for the purpose of keeping together and supporting the loose earthy parts, like to the bones in all the animal creation, and stems, spriggs and fibres in vegetable substances.

His assertion that probably the primeval dry land was low, and "all the existing high mountain ranges are of a comparatively late age," can be readily and fully refnted, and from plain Scripture proof some of it previously presented by himself, on another point, being in Prov. 8., where it is said of Wisdom: "Before the mountains were settled, before the hills was I brought forth, when, as yet, He had not made the earth." Also, in Psalms 90 and 104, before cited by the Dr.: "Before the mountains were brought forth, or ever Thou hast formed the earth and the world." "The waters stood above the mountains, at Thy rebuke they fled," We read also of the high hills and mountains at the time of the deluge, and of the ark resting on the mountains of Ararat when the waters subsided.

The words, "Though we may know at present no remains of the first dry land," seem strange indeed. There has been no new or second creation of land to form the present globe of earth. The deluge only rent the fabric, but did not annihilate or destroy it; and the Almighty and wise Creator re-formed it in regular order, and it is the same earth, or dry land, which we have now, allowing for ordinary natural changes. Lebanon and Hermon, the mountains of Edom, of Arabia, of India, and, in short, of all the four quarters of our earth, are, in general, the same *now* as when they were so divinely re-formed and established.

The Dr. seems somewhat puzzled, and at a loss what to say or do, concerning the following passages in Genesis 2, 5 6: "And every plant of the field, before it was in the earth, and every herb of the field, before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground."

This, as we plainly see, has reference to the vegetable creations of the third day, and three days before the creation of man.

The Dr. commences his remarks on these passuges by saying:—

"Geology informs us that rain fell, as at present, far back in the Palœozoic period, countless ages before the creation of man or the existing animals."

From the nature of the subject, geology cannot possibly give any such information, and the statement is merely a groundless assertion. If the Dr. thought he had any such information or

proof, he would have produced it. As to his countless ages, they were just the three days between the creation of plants and that of man, and the beasts of the field, as shown in inspired Scripture. The "countlese ages" are mere *fictions* to assist his story. But further, he seems, on the same page, to contradict his statement of countless ages of rain, as at present, for he says:—

"That vegetation should exist for two or three natural days. without rain, or the irrigation which is given in culture, was a circumstance altogether unworthy of notice; but the growth, during a long period, of a varied and highly organized flora, without this advantage (of rain) and by the aid of a special natural provision, afterwards discontinued, was, in all respects, so remarkable and so highly illustrative of the expedients of the divine wisdom, that it deserved a prominent place."

Now this long period of the *flora*, without any rain, was within the "countless ages," during which the Dr. says rain was falling "as at present." How then can he, with all his inventive ingenuity, reconcile these opposite statements. Further, what need could there have been for any such divine expedient as to the flora being for a long period without rain, while at all other periods it was given, as now. The supposition of any such *expedient* is derogatory to the Divine Wisdom, and to utter it is still more so. That infallible wisdom can never require to employ *expedients* to effect its purposes.

The Dr. proceeds with the following statements and remarks.—

"Geology cannot, however, assure us either that no land plants existed contemporaneously with these earliest animals, or that no land flora preceded them. These oldest fossiliferous rocks may mark the commencement of animal life, but they testify nothing as to the existence or non-existence of a previous period of vegetation alone. Further, the rocks which contain the oldest remains of life exist, as far as yet known, in a condition so highly metamorphic as almost to preclude the possibility of their containing any distinguishable vegetable fossils. * * * If we should ever be so fortunate as to find any portion of them containing vegetable fossils, and these of species differing from any hitherto known, either in a fossil state or recent, and rising higher in elevation and complexity of type than the flora of the succeeding Siluran and carboniferous eras, we may then suppose that we have penetrated to the monuments of this third creative æon."

Here, I first remark, that the Dr. has made some admissions, for which most, if not all his geological brethren will not thank

him, and which are quite sufficient to completely destroy the greater part, if not the whole, of his theory. However, before proceeding to comment on his several admissions and remarks in the foregoing extract, I must request the reader to bear in mind the following facts and particulars, which are directly connected with the subject:—1. Neither the Dr. or any of those who in any way oppose the account of creation given in Genesis, say, or pretend, that there is any ancient history or authentic written document to contradict or discredit that account, and that all the heathen traditions concerning the subject are of no validity whatever. 2. That the whole proof suggested or offered by those geologic opponents of the Genesis narrative, consists of stratas of rocks and other substances, and fossils of animals, bones, vegetables, and various other remains, and impressions found in various depths of the earth. 3. That the Dr. has stated that "each great creative æon (or day) may have extended through millions of years." Now let us examine separately the material particulars in that extract. As to the rocks, he says they are metamorphic, that is, transformed, or changed; and in a previous place, as before shown, he has said, concerning their deposition and age, "only the most vague guesses can, at present, be based on the facts in our possession." And as to the third, or vegetative æon, or period of millions of years, he admits that there are no "distinguishable vegetable fossils." He has not shown, or attempted to give, any proof as to the æon, or millions of years, between the *first* and *second* period; nor as to the millions between the second and third period; nor the millions between this *third* vegetative period and the *fourth*, during which the sun, moon and stars were created; of the fourth period of millions, when those luminaries were created, of course there could be no geologic proof. Thus we see, that partly from an entire lack of proof by the Dr., and partly from his own admissions, *four* of the periods of millions of years, each, must be set aside as having no geologic or other evidence of any kind to give them the least semblance of truth.

The two other, and last periods of "millions of years," are equally destitute of any real evidence sufficient to obtain the belief of any unprejudiced and truly intelligent person. These two periods will be treated of in subsequent pages.

The Dr. is very ready and fertile in making assertions, but extremely deficient as to proof. He then proceeds by saying:—

"It is not on any scientific ground improbable that the oldest animal remains known to geology belong to the middle period of the earth's history, and were preceded by an enormous lapse of ages, in which the earth was being prepared for animal existence, but of which no records remain, except those contained in the inspired history."

What is this Dr.—only "not improbable"!!! Why you have been strenuously contending all along that there were many millions of ages before any animal existence on the earth. It would almost seem as if the Dr. wanted to make a large and exciting book, and at the same time not so to commit himself as to give it any definite or decided character, for he has made a most abounding use of the words "perhaps," "probable," "not improbable," and others of like uncertainty. From this it would seem that he is not altogether settled as to the truth of his story, but, in reality, is only writing in the way of *speculation*, as several others before him have done on the same subjects. He says of that "enormous lapse of ages no records remain except those in the inspired history." No records on chaldean clay tablets, no annals of American Indians!! and where are "the documents of the old Seer," which Abraham carried as "heir looms" from Mesopotamia into Haran and Canaan? If none or all of these will satisfy you, Dr., as proof on the subject, why not take that "inspired history" alone as sufficient proof? That tells you as plainly as possible that the Lord God created the heavens and the earth, and men and beasts, and all creatures and things therein, within six days, each having an evening and morning like all the succeeding days of human history to the present time.

He notices the objection of the uselessness of the existence of plants for a long period, without any animals to subsist on and enjoy them, and he answers it by saying:—

"The previous existence of plants may have been, and probably was, essential to the comfort and subsistence of the animals afterwards introduced."

This is wonderful indeed!! "essential to their *comfort* and *subsistence*" many millions of years,—according to his story,—before they were created!!

Further comments on the contents of this Ch. 8 are not required at present.

"Chapter 9" bears the title—"Luminaries."

The Dr. gives the texts concerning the creation of these, in verses 14 to 18 inclusive, in Gen., Ch. 1. He then commences as follows:—

"Every scientific reader is struck with the position of this remarkable statement, interrupting, as it does, the progress of the organic creation, and constituting a break in the midst of the terrestrial history, * * thus, in effect, as has been often remarked, dividing the creative week into two portions. Why was the completion of the heavenly bodies so long delayed? Why were light and vegetation introduced previously?"

On these connected extracts I first remark, that however self-blinded scientists may be struck, or amazed, at this statement of the creating of the luminaries, every truly intelligent and sensible person will see that there is no such break or interruption in the work and history, or division of the creative week; but they will see that it is a regular and consistent continuation of the work, which is thus given in that first Ch. of Genesis,—first, the creation of the earthy matter,—next the creation of light,—then of the firmament, or expanse,—next, the division between the earth and the waters,—then the creation of the plants and trees, and now the creation of the sun, moon and stars, "for signs and for seasons, and for days and years, and to give light upon the earth, and to rule over the day and the night, and to divide the light from the darkness." The sun was now also needed for the use of the vegetative substances of the preceding days' creation; also that of animals and man, created on the two succeeding and last days of the divine and glorious work. The Dr. has only said that the luminaries were to mark seasons, days and years, but has omitted to notice what the text says, that "God set them in the firmament of the heavens to give light upon the earth, and to divide the light from the darkness."

He says, "every scientific reader is struck with the position of this remarkable statement," of the creation of the luminaries. Now, why or how is it remarkable that the wise and benevolent Creator should at the right time create them, and set them in the proper places, to give light upon the earth? It is not at all amazing to any really intelligent persons. But it *is* truly amazing that the Dr., a man at the head of a learned institution, and having a literary reputation, should represent that wise and good Being as creating this globe of earth and leaving it for millions after millions of years

without sun, moon or stars, in a state of darkness and desolation, and without any intelligent being, or other creatures, to inhabit it. The scientific readers to whom the Dr. refers, may be truly described as merely a set of impertinent, conceited and ignorant busy-bodies' or meddlers, who think that this great work of creation has not been arranged in as perfect a manner as it might have been effected. and that they can show an order and arrangements more appropriate and beneficial. "They are the men, and wisdom will die with them." Some of them have, for many late years, been hasting from country to country, peering about in dens and caves, and roaming over deltas, marshes, and gravel beds, and digging *here* and blasting *there*, and penetrating, as they suppose, into the sites of ancient great and populous cities, and all for the purpose of discovering old bones, varieties of fossils, stone hatchets, crockery, impressions of vegetables, and portions of real or supposed skeletons of animals, on layers or stratas of stone, or other substances, and various other remains, formed and deposited many thousands or millions of years past, as they confidently affirm. When these important discoveries are made, from time to time, papers concerning them are read at the science meetings, and some of the scientists. more presumptuous, ambitious, and profane than others, borrow and steal from one another, all around, and write and publish books, setting forth all those old varieties as incontrovertible proofs of the invalidity of the inspired narrative of creation, and of scripture chronology.

The following lines, in that magnificent and unrivalled poem of modern times,—"The Course of Time,"—by the highly gifted Robert Pollok, describing certain characters at the bar of the divine final judgment, are so fully applicable to those presumptuous and conceited geologists, and the antiquarians, that I feel confident the reader will see that they are here most appropriately introduced:—

> "Blushing and dumb that morning too, was seen
> The mighty reasoner, he who deeply searched
> The origin of things, and talked of good
> And evil, much of causes and effects;
> Of mind and matter, contradicting all
> That went before him, and himself the while,
> The laughing-stock of angels, diving far
> Below his depth, to fetch reluctant proof
> That he himself was mad, and wicked, too.
> When, proud and ignorant man, he meant to prove
> That God had made the universe amiss,
> And sketched a better plan. Ah! foolish sage!

He could not trust the word of Heaven, nor see
The light which from the Bible blazed;—that lamp
Which God threw from his palace down to earth,
To guide his wandering children home,—yet leaned
His cautious faith on speculations wild,
And visionary theories absurd;
Prodigiously, deliriously absurd,
Compared with which, the most erroneous flight
That poet ever took, when warm with wine,
Was moderate conjecturing; he saw,
Weighed in the balance of eternity,
His lore, how light, and wished, too late, that he
Had staid at home, and learned to know himself,
And done what peasants did, disputed less,
And more obeyed. Nor less he grieved his time
Mispent, the man of curious research,
Who travelled far through lands of hostile clime,
And dangerous inhabitant, to fix
The bounds of empires passed, and ascertain
The burial-place of heroes, never born;
Despising present things, and future, too,
And groping in the dark unsearchable
Of finished years,—— by dreary ruins seen,
And dungeons damp, and vaults of ancient waste,
With spade and mattock delving deep to raise
Old vases, and dismembered idols rude;
With matchless perseverance spelling out
Words without sense; Poor man! he clapped his hands,
Enraptured, when he found a manuscript
That spoke of pagan gods; and yet forgot
The God that made the sea and sky; alas!
Forgot that trifling was a sin; stored much
Of dubious stuff, but laid no treasure up
In heaven, on mouldered columns scratched his name,
But ne'er inscribed it in the book of life.

The Dr. proceeds as follows:—

"God said, 'Let *light* be'; he now says, 'Let *luminaries*, or light-bearers, be.' We have already seen that the ligdt of the first day may have emanated from an extended luminous mass, occupying the whole extent of the solar system, and, more or less, attached to the several planetary bodies, and afterwards concentrated within the earth's orbit. The verses now under consideration inform us that the process of concentration was now complete, that our great central luminary had attained to its perfect state."

All this is either mere speculative invention, or *borrowed*, most probably the latter. It is plainly seen that there is not a word or hint in the text as to any such *concentration*, yet the Dr. has the boldness to make the invalid assertion that the verses give us the information.

He then says:—

"Previously to this period there had been no distinctly marked seasons, and consequently no natural separation of years, nor were the limits of days at all accurately defined."

Perfectly true, Dr., for the most positive of all reasons, though you will not see it, that creation had commenced only three days previous, and *consequently*, to use your own words, there could not have been any "distinctly marked seasons," or "natural separation of years."

He then proceeds concerning the luminaries, but not with *light*, but in the *dark*, by saying :—

"The luminaries were *made*, or appointed to their office, on the fourth day. They are not said to have been created, being included in the creation of the beginning. They were now completed and fitted for their work. An important part of this fitting seems to have been the setting, or placing them in the heavens."

Now here is an instance of the borrowing, or stealing, which I mentioned in a previous page. The Dr. is not entitled to the credit of this invention concerning the luminaries; he is only a *retailer*. I cannot exactly tell its age, but I met with it about three years ago, in a pamphlet of the like character as the Doctor's book, and which I took the trouble to review and answer. The asserted different meaning of *created*, and made, as to the luminaries, is futile indeed. Surely he must know that in many Scripture passages the original word for *make* has the same meaning as *create*. Here are two instances to show the identity of meaning,—Gen. 1, 26.—"And God said, let us *make* man in our own image," &c.,—v. 27: "God *created* man in his own image," &c.; also, in Ch. 2, 4:—"These are the generations of the heavens, and of the earth, when they were *created*; in the day that the Lord God *made* the earth and the heavens." In these passages the two words are *synonymously* and *interchangeably* used. Does he not know that there are Hebrew scholars who allow that in some parts of Scripture the original words have the same meaning. That the luminaries were "included in the creation of the beginning," is merely the unfounded assertion of the Dr. The Scripture directly falsifies it, by saying that they were *made* and *set* in the heavens on the *fourth day*.

On the next page he says :—

"The fourth day, then, in geological language, marks *the complete introduction of 'existing causes," in inorganic nature*, and we

henceforth find no more creative interference, except in the domain of organization."

The Dr. has contradicted himself on this point, for on page 197 (previous) he has said :—

" We may rest assured that the vegetative species of the third day have long since perished, and been replaced by others, suited to the changed condition of the earth."

The Doctor's book, however, contains so man important errors, unfounded assertions and mistakes, that this comparatively small contradiction was scarcely worth noticing.

He next remarks :—

" The record relating to the fourth day is silent respecting the mundane history of the period, and geology gives no very certain information concerning it."

Surely the creation of the sun, moon and stars, and setting them in the heavens, on that fourth day, to give light upon the earth, had some relation to the " mundane system." We would have been badly off without them. It seems the Doctor's oracle—Geology—has here failed him, for he says it " gives no very certain information." This implies that it has *some* information, but the Dr. either does not possess it, or does not choose to give it. No other divine works were performed on that day, but creating and establishing the luminaries. Geology could not, of course, *then*, nor can it *now*, give any information concerning those luminaries; but it seems the Dr. knows something about one of them, for on a previous page he has, as we have seen, rather slandered the beautiful moon, by calling it " dry and barren."

He next asserts positively :—

" During the third day the extent of terrestrial surface was increasing; on the fourth day it diminished, and on the fifth it again increased."

There is not a word of truth in these statements. They are merely his own fictious inventions. Scripture declares that on the third day the waters and the land were separated, but not a word about the land increasing on that day; or its diminishing on the fourth day; or again increasing on the fifth. It seems amazing that a person professing a regard for the Scriptures would be so presumptuous as to make such unfounded assertions regarding

those sacred records. Even on his own fictious theory of periods of millions of years, they could not be warranted.

In the concluding part of the Chapter the Dr. gives several passages of the 38th Chapter of the Book of Job, in which the Lord reproves and counsels his severely tried and upright servant. Several parts of this divine address to Job are directly applicable to the Dr., especially the questions:—"Who is this that darkeneth counsel by words without knowledge?" "Where was't thou when I laid the foundations of the earth?" The occasional murmurings and impatient utterances of Job were not a hundredth part so deserving of divine reproof as the multitude of contradictions and perversions of Sacred Scripture which the Dr. has so daringly given in his book. He should, therefore, on serious reflection, adopt the language and conduct of Job, and say:—"I have uttered that I understood not, things too wonderful for me, which I knew not. Wherefore I abhor myself, and repent in dust and ashes."

Near the close of the Chapter the Dr. says:—

"It is a narrow piety which loves God, but despises his works."

Is this intended for ministers of religion, whom, as previously seen, he has represented as not giving sufficient study and attention to natural objects and subjects? No persons of real piety do or can despise any part of the works of God. Neither will they distort or misrepresent them; or by their writings, or otherwise, falsify or set aside the plain meanings of His sacred records, and substitute fictious and absurd theories, as the Dr. has been all along doing, in his wildly speculative and really skeptical book.

"Chapter 10" has the title,—"The Lower Animals."

In this chapter of 19 pages, the Dr. has said much concerning the different classes and species of these lower animals, as he calls them. As I know comparatively but little on these subjects, I will not attempt to remark in any special manner concerning them. Indeed, I must here frankly say that as to these, and the various orders and species of beasts, birds, and fishes, and of plants and vegetable substances, and geologic specimens, or remains, generally, as treated of in the Doctor's book, I will say nothing to contradict his statements, except in a few instances, to show the invalidity or insufficiency of the proofs he supposes they afford to his positions and arguments. If his book had been confined to these subjects, I

would never have read, or examined it, but would have considered it as of little real value, and would have treated it with due indifference, as not adapted to promote any practically useful objects or purposes.

On page 219 he says:—

"Both records show the existence of vegetation during this period, though the geologic record, if taken alone, would, from its want of information respecting the third day, lead us to infer t' plants are no older than animals, while the Bible does not speak . the nature of the vegetation that may have existed on the fifth day."

The first statement as to vegetation on this fifth day, or millions period, as the Dr. has it, is quite superfluous. His geologic oracle is here silent, when it ought to have informed him on the point. But the Bible informs him that vegetation is actually about 48 hours, more or less, older than animals. As to the Bible saying nothing about the *na.ure* of the vegetation on this fifth day, the brain of the writer of the inspired narrative was not muddled or perplexed with any fictious theory, and he was not so silly as to think or speak on the fifth day of a vegetation, then existing, being like or unlike that which had been created only two days previou

He proceeds with the following assertions:—

"It accords with both records that the work of creation in this period was gradually progressive. Species after species was locally introduced, extended itself, and after having served its purpose, gradually became extinct. And thus, each successive rock formation presents new groups of species, each rising in numbers and perfection above the last."

As regards the Scripture records, there is not a particle of truth in any of these assertions. He knows well that there is no Scripture to sanction them. This inspired authority expressly says they were all created on one day, having an evening and a morning; and says nothing about progression, or successions of species. All this is mere fictious invention. But, further, as to the geological record of these different species of animals, all persons will know that in those rock formations, if there are indeed any likenesses to animals, they could only be mere *impressions*, and extremely imperfect, after the many millions of years, according to the Dr., after they had been made; and as to ascertaining differences of species through long successive ages, it is simply incredible and fabulous. The Dr. himself has contradicted his assertion here of progression

and "rising" in perfection in these lower animals, during this period, for in page 347 he says:—"The lower types of animal life are completed at once, and the progress is wholly in the higher."

He proceeds in the following passages;—

"Scripture and geology establish a probability that the fifth day corresponds with the geological ages with which I have endeavored to identify it. Geology, however, gives us no means of measuring precisely the length of this day, but it gives us the impression that it occupied an enormous length of time, compared with which the whole human period is quite insignificant, and rivalling those mythical 'days of the Creator,' which we have noticed as forming a part of the Hindoo mythology.,'

The Dr., here, is not quite so defiant of Scripture truth as he was in the preceding instance, for he only gives a *probability* and an *impression.* His comparison with the Hindoo mythology is very true and appropriate, for *his* "enormous length of time" is about as credible as the mythical days of that mythology. Himself has formed the comparison and likeness, and thus has, so far, discredited and condemned the whole of his fabricated fictious theory of long periods of creation. I thank the Dr. for the happy comparison. It has saved me some lines of writing.

He proceeds as follows:—

"Why was the earth thus occupied, for countless ages, by an animal population, whose highest members were reptiles and birds? The fact can not be doubted, since geology and Scripture, the research of man, and the Word of God, concur in affirming it."

Scripture expressly shows that these "countless ages" were just 24 hours. The whole statement belongs to his own Hindoo, or some other heathen mythology.

The numerous invalid assertions of the Dr. throughout his book, especially those regarding Scripture, remind me of an occurrence which took place nearly 70 years ago, in a session of our parliament. A debate was proceeding on an important subject. and one of the leading speakers made some statement which our Sergeant seemed to think was far outside of the boundaries of credibility, and the little man, who belonged to the dramatic staff, and being familiar with ready utterances on the stage, he exclaimed, so as to be heard by some near him,—"Oh what a lie." It is not improbable that some, on reading these assertions of the Dr., as to

the Scriptures, may be so excited and rude as to utter a similar exclamation, with the only difference of making it in the *plural* instead *of the singular* number.

If the Dr. had lived in the days of St. Paul, and been a member of a Christian Church, and published this fictious book, it is more than probable that the Apostle would have dealt with him in the way of discipline, somewhat sharply, though not so severely as he did with Hymeneus and Philetus, for, of these, he said:—"Whom I have delivered unto Satan, that they may learn not to blaspheme."

The Dr. gives extracts from the sublime 104th Psalm, the last lines of which, relating to animals and vegetable products, are as follows:—

> "Thou openest thine hand, they are filled with good;
> Thou hidest thy face, they are troubled;
> Thou takest away their breath, they return to their dust.
> Thou sendest forth thy spirit, they are created.
> And thou renewest the face ot the earth."

And then the Dr. proceeds by saying:—

"There are, however, good reasons to believe that in the plans of divine wisdom, the long periods in which the earth was occupied by the inferior races, were necessary to its subsequent adaptation to the residence of man. In these periods our present continents gradually grew up in all their variety and beauty. The materials of old rocks were comminuted (ground into sand) and mixed, to form fertile soils, and stores of mineral products were accumulated, to enable man to earn his subsistence and the blessings of civilization by the sweat of his brow."

I have already remarked that very frequently the inventors of visionary and fictious theories, in endeavoring to explain and verify them, introduce, unwarily, some facts or particulars, or even arguments, which serve to weaken or destroy them. A few instances of the kind have already been given, affecting the Dr., and very damaging to his story. He should not have introduced those passages of the Psalm, for it affords another instance to that effect. It shows constant successive destruction and creation of animal life, and perishing and renewing of vegetation, just as has been going on through all the ages of human existence. Now, according to this theory of the Dr., the like creation and *destruction*, and *perishing*, and *renewing*, were going on during his millions of years, or "countless ages." How, then, is it possible that this state of things could "the better prepare the earth for the residence of man"? The

statement is not only absurd, but it is a reproach or reflection on the wisdom and kindness of the merciful Creator, as showing that through those ages he was wantonly giving life, only to take it away, with the pains of death, before man had, by his sin, brought death into the world. His statement that "the materials of the old rocks were comminuted (ground into sand), and mixed and formed fertile soils," is passing strange. Mind, reader, he does not say they were mixed with earth, or any other substance, but it was only "the materials of the old rocks that were mixed to form fertile soils." The Dr. knows even less about farming, or husbandry, than of Scripture, or theology. Let him tell all that about *sand* making a *fertile soil*, to any farmer's boy, and he will get a hearty laugh, and cause abundant ridicule. But the Dr. also offends against his dear idol geology, for he and his brethren strenuously contend that all the rocks were gradually forming, and formed, through those countless ages, and that animals and vegetables became embodied in them, which is partially true; but here the Dr. is, through all those ages, comminuting them into *sand*, "to form fertile soils." And he concludes with saying that this is done that "man may earn his subsistence, and the blessings of civilization, by the sweat of his brow." Hard work, indeed, to get subsistence and civilization by working and sowing in sand! worse than the poor Israelites making brick without straw. The sweat, and flesh, and life of all humanity would speedily come to an end, and its mystery and history be finally closed.

In common fairness, the Dr. must have some credit or favor allowed him for his condemnation of the theory of *evolution* and *transmulation*, advanced by his fabulist brethren, Darwin, Tyndal, and others; for near the conclusion of the chapter he says of that profane absurdity, there is "no countenance to the idea either of the spontaneous evolution of living beings, under the influence of merely physical causes, and without creative intervention, or of the transmutation of one kind of animal into another."

Here I close my extended comments on this chapter.

The next chapter, No. 11, is entitled,—"The Higher Animals and Man."

He gives the verses of Gen. 1., from 24 to 31—the end of the chapter.

In the early part of the Ch. the Dr. gives, approvingly, the following extracts from a work on creation, by a writer of the name of Dana, who, it seems, held the same fable as the Dr., of long creative periods :—

"The quadrupeds did not all come forth together. Large and powerful herbiverous species first take possession of the earth, with only a few small carnivora. These pass away. * * * Then the carnivora appear, in vast numbers and power. * * * As the marumalian age draws to a close, the ancient carnivora and herbivora, of that era, all pass away, except, it is believed, a few that are useful to man. New creations, of smaller size, peopled the groves."

Now, all this is said of the "long countless ages," before the creation of man. Where did Dana and the Dr. get all this very special information on these points? Verily, nowhere. Not from the Scriptures, or any other quarter. It is all mere speculative invention. The Dr. seems to have a strong attachment to the book of Job, and has several times given passages from it, supposing them to be favorable to his story. Now he shall have some information regarding enormous and powerful animals, in the *time of man*, and given by their Creator himself, and which, in description, will fairly match their pre-Adamite monsters, and goes far to destroy their theory of vast previous ages. It is given in Job, Chs. 40 and 41 :—"Behold, now behemoth, which I made with thee. He moveth his tail like a cedar. His bones are like bars of iron. He is the chief of the ways of God. Behold he drinketh up a river, and hasteth not." Further :—"Canst thou draw leviathan with an hook. None is so fierce that dare stir him up. * * When he raiseth up himself the mighty are afraid. The sword of him that layeth at him cannot hold, the spear, the dart, nor the habergeon. * * Upon the earth there is not his like,"

It is highly probable that in the early ages of the world there were carnivorous, and other animals, much larger, and probably stronger than those in much later periods, and *now*; but they were all in the time of man, and have long ago passed away. The words in Job, regarding behemoth,—"which I made *with thee*,"—show that this great animal was created at the same time as man.

The Dr. proceeds, by saying :—

"Man was to rule over the fish of the sea, the birds of the air, and the bhemah, or herbivorous animals. The carnivorous creatures are not mentioned, and possibly were not included in man's dominion. We shall find an explanation of this further on."

Here is another mistake by the Dr., as to the letter of Scripture. It is evident, from his numerous errors concerning it, that he affords it but little close attention. One of the verses which he has transcribed at the head of his chapter, tells him that man was to "subdue and have dominion over every living thing that moveth upon the earth."

Now Dr., are not carnivorous animals "living things moving upon the earth"? We shall see, hereafter, what is the value of his explanation on the point. He proceeds as follows:—

"We have but to suppose, in accordance with all the probabilities of the case, that man was created along with a group of creatures adapted to contribute to his happiness, and having no tendency to injure or annoy; and that it is the formation of these creatures—the group of his own centre of creation, that is especially noticed in Gen. 2. 19, *et seq*, where God is represented as forming them out of the ground, and exhibiting them to Adam, a passage otherwise superfluous, and indeed tending to confuse the meaning of the document."

It is really surprising that the Dr. is so short-sighted, or so defective in discernment as to some of the plainest passages of Scripture, that he cannot see their meaning. Is it because he is so infatuated with his theory, that he cannot see any thing against it, either in Scripture or elsewhere; or does he here show the truth of the adage—none so blind as those who won't see. Verse 8 of Ch. 2 of Genesis says:—"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed"; and in vs. 19, 20, we have as follows:—"And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

We see, in these verses, that Adam was in the garden called Eden, and that he had there before him, not as the Dr. has said, only "the group of his own centre of creation," but as the verses say, "every beast of the field, and fowl of the air," and that he

"gave names to all cattle, and to the fowl of the air, and to every beast of the field." Nothing can be plainer than these words, to show that all the land creatures were before him, and that they were brought to him for the express purpose of his naming them. But the Dr. cannot or will not see it.

He says further, on this subject:—

"We may also conclude that while Eden was sufficient for his habitation, the remainder of the earth would continue just as in the earlier tertiary period, under the dominion of the predaceous mammals, reptiles and birds."

And he says of this statement, and the preceding one, that they "are in harmony with the Scriptures."

There never was any such dominion of these animals. It has already been shown from the Scripture at the head of his chapter, that God, at the first, gave dominion to man over "fish, and fowl, and every living thing that moveth upon the earth"; and he has constantly retained it to this day.

The Dr. proceeds on this subject, by saying:—

"The Bible gives no countenance to the idea, that all the animals in the world were in Eden. On the contrary, it asserts that a selection was made, both in the case of animals and plants; and that Edenic assemblage of creatures constituted man's associates in his state of primeval innocence."

Now let us take these strange sayings of the Dr. *seriatim*. First, whether all the animals were in Eden, or not, is a matter of no importance. We know, to our sorrow, that the serpent (*nachash*) was in the garden, for it was there he tempted and ruined Eve. Next, where is the part of the Bible which says that a *selection* was made of animals and plants. Why did you not point to the passage, Dr., and give us the catalogue? There is not the slightest intimation of any such *selection* in any part of the Bible; yet the Dr. has presumed to say that "the Bible asserts it." If Adam and his wife had been confined to the *selection* of the Dr. for their support and comfort in the garden, they would have been badly off indeed, as to food, for there is not any thing said of vegetables in their garden. The text says,—"Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Again, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it." Only fruits of trees such as apples, pears, plums, &c., are here

mentioned as being in the garden. The selection or arrangement of the Dr., as to food, would be limited and hard indeed for his first progenitors,—no grain, no potatoes, no turnips, or onions, parsnips, or carrots, or beets, not even kail, or oats to give them porridge. Doubtless they had all varieties of vegetables and grains, but not according to the Doctor's Bible selection. There is not a word in Scripture as to the selection of animals for Eden, as the Dr. so positively asserts.

He writes, as follows, concerning his statements:—

"I have stated these supposed conditions of the Adamic creation, briefly, and with as little illustration as possible, that they may connectedly strike the mind of the reader."

They will, indeed, strike the mind of the reader, but in a very different manner from what the Dr. anticipates, or desires. The reader will be struck with the very numerous statements of the Dr., directly contrary to Scripture truth, and probably *amazed*, that a man at the head of a College, and of some literary repute, should have been so far led astray from reason and prudence, as to adopt the unscriptural and wild conceptions of certain inventive and visionary writers, and by adding some of his own speculations, compose a book, which conveys no useful information whatever, but, on the contrary, has a direct tendency to assist the cause of the opponents of divine revelation—whose numbers are increasing in the present day—and to weaken the belief and authority of that truth among youthful and careless persons. Certainly Dr. Dawson had no such evil thought, or intention; but, as certainly, his book is of the character just described.

The Dr. has written further concerning Eden, as follows:—

"One would think that many persons derive their idea of the first man in Eden from nursery picture books, for the Bible gives no countenance to the idea that all the animals in the world were in Eden."

In a subsequent page he writes thus concerning it:—

"It was rather a region, or large territory, than a limited spot, such as many who have discussed the question of the site of Eden seem to suppose. In this view it is a matter of no moment to fix its site more nearly than the indication of the Bible, that it included the sources, and probably large portions of the valleys of the Tigris, the Euphrates and perhaps the Oxus and Jaxartes."

This description agrees sufficiently with that of the Bible, and it shows that the district was extensive enough to contain all the creatures brought to Adam, to be named, for they had all been created within but a few days previous. But if this theory of the Dr. were true, and cattle, beasts, birds, reptiles, and every other "living thing" had been on the earth for countless ages, and were then scattered and roaming over the whole globe, many scores of Eden's would not have contained them, and Adam would have been obliged to undergo many long and fatiguing journeys to get sight of them, and name them; and, *mind*, there were no *railways* in those days. Did the Dr. think of this difficulty? He has said nothing about it. And there stands the Scripture, that "every living creature was brought to Adam to be named," and that he "did name them."

It has often occurred to me, in writing, as I have done on several occasions, against infidel and unscriptural publications, that for every objection and cavil they contain, there is some passage, or passages of Scripture, specially adapted to meet and refute them, showing what I believe to be the fact, that he who constantly sees all that is past, present, and to come, and the end from the beginning, has so framed his infallible revelation, as to effect that wise and gracious purpose, of thus exposing and overcoming the enemies of His Truth.

The Dr. seems to have a contempt for "nursery picture books." Whatever these may generally be, it is almost certain that they will favorably compare with pictures of the monsters and frightful animals and reptiles of his vast periods of creation. He has described these as the huge sloth-like Megatheria, which pass their sluggish lives on the pampas of South America, and the elephantine marsupials, strolling about Australia; and the devouring *tannins*, huge predaceous river reptiles." Pictures of these might serve to frighten the nursery children.

There are no succeeding parts of this chapter on which I think it needful to comment.

Chapter 12 is entitled,—"The Rest of the Creator."

The Dr. has given the two first verses of Ch. 2 of Genesis, which state that God rested the seventh day from all his work, and sanctified the day. He has made an alteration of words in the last part of the second verse. The words in the Bible are,—"which he

created and made." But the Dr. gives,—"which he had created to make." It may be presumed that the Dr. thought the alteration would better suit his theory, and so it will, in *one sense*, for the expression "all his work which he had created to make," is an *absurdity*, and so is his whole theory.

The next erroneous statements of the Dr., for remark and refutation, relate to the astounding antediluvian deluge.

He writes of it as follows:—

"The deluge might, in all its relations, furnish material for an entire treatise. I may remark here, as its most important geological peculiarity, that it was evidently a *local* convulsion. The object that of destroying the human race and the animal population of its peculiar centre of creation; the preservation of specimens of these creatures in the ark, and the physical requirements of the case, necessitate this conclusion, which is now accepted by the best Biblical expositors."

These statements are utterly untrue, as will now be shown. The Dr. has either failed to look carefully at the passages of Scripture, on the subject, or has wilfully overlooked or rejected them. I cannot but think the latter is most probable, with reference to his theory. The following are the chief passages of the Scriptures on the subject:—

"And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth." (Gen. 6, 13.) "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die. But with thee will I establish my covenant." (Gen. 6., 17, 18.)

Here we see the determination of God to destroy "all flesh wherein there is the breath of life, from under heaven." And is not the whole of this globe of earth under heaven? But further:—

"The fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." * * * "And the waters prevailed exceedingly upon the earth and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was

destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark: And the waters prevailed upon the earth an hundred and fifty days." (Gen. 7. 11, 12—19. 24.)

No words can possibly be employed, more fully to express the fact of the *universality* of the deluge, than those used in the foregoing Scriptures. That truth is again and again repeated. First, the Lord declares that he will "destroy all flesh wherein there is the breath of life, from under heaven." Next, "all the high hills which were under the whole heaven were covered." "Fifteen cubits upwards (about 25 feet) did the waters prevaill, and the mountains were covered." "All flesh died that moved upon the earth." Again, "every living substance was destroyed which was upon the face of the ground, man, cattle, creeping things and fowl."

According to plain Scripture facts, and admitted by all, man and all the animals had been upon the earth for about 1650 years. This was surely long enough, to use the Doctor's expression, for "the increase and diffusion of man and the creatures," over the whole face of the globe. A learned clergyman, (Rev. Mr. Stackhouse) in his valuable work—"A Complete Body of Divinity"—has thus written on that *diffusion* of man and creatures:—

"'Tis a groundless and forced conceit to imagine that Judea only, and some other parts about it, in Asia, were stocked with people when the deluge was brought upon the old world; for if we consider the *longevity* of the first inhabitants, and the pretty near equality of their ages, we shall soon perceive that in the space of sixteen hundred years, mankind would become so numerous that the chief difficulty would be where we should find countries to receive them. There are traditions concerning the deluge among the nations of the four quarters of the globe—Europe, Asia, Africa, and America. If we will but turn aside the surface, and look into the bowels of the earth itself, we shall find arguments enough for our conviction; for the *beds of shells* which are often found on the tops of the highest mountains, and the petrified bones and teeth of fishes, which are dug up hundreds of miles from the sea, are the clearest evidence in the world that the waters, some time or other, have overflowed the highest parts of the earth. That these are real shells, the nicest examinations, both of the *eye* and *microscope*, do attest; and that they are true bone, may be experimented by burning, which, as it does other bones, turns them first into a coal, and afterwards into a calx."

The very learned Dr. Adam Clarke, in his celebrated commentary on the Scriptures, has also written on the same subject, in the following terms, on the words, "I do bring a flood." (Gen. 6, 17):—

"The original Hebrew word *mabbul*, for flood, is used only to designate the *general deluge*, being never applied to signify any other kind of inundation; and does not the Holy Spirit intend to show by this that no other *flood* was ever like this, and that it should continue to be the *sole* one of the kind."

Many other learned men have written on the subject, to the same effect; and that *universality* of the deluge has ever been the belief of both the Jewish and Christian Church. It could be no other, the repeated words of Scripture are so precise and plain on the point.

That one passage alone of the before-cited Scriptures, which says, "all the high hills that were under the whole heaven were covered," is conclusive in showing the universality of the deluge. Our globe, we know, is surrounded by a circle, as it were, at some vast distance, called the *heaven*, or expanse, as the Dr. rightly enough terms it. Now, can he point us to a *hill* of this globe that is *not* "under the whole heaven"? Surely he must either have not observed this passage, or wilfully disbelieved or disregarded it. His opinion, and that of the rest of his speculative brethren, is just what Mr. Stackhouse has called it, "a groundless and forced conceit."

As to this opinion, or rather *conceit*, "being now held by the best Bible expositors," as the Dr. has said, it is merely an unfounded assertion. He has given no proof to support it. No true Scriptural christian has given, or would give, such an exposition or opinion.

He says, "This exposition inflicts no violence on the terms of the record." It has just been shown by the record itself that its repeated terms are in direct opposition to that exposition. But this is of no moment with the Dr., for he either bends, ignores, or perverts Scripture, as his purpose or occasion requires. He proceeds as follows with his own fiction concerning the deluge:—

"It is also an important point to be noticed here, that the narrative of the deluge, in Genesis, is given as the testimony or record of an eye-witness, and is to be so understood. Bearing this in mind, and noticing that the writer tells of his own experience, as to the rise of the water, the drifting of the ark, the disappearance of all visible shore, and the sounding fifteen cubits where a hill had

before been, all the difficulties of the narrative will at once disappear. These difficulties have, in fact, arisen from regarding the story as the composition of a historian; not as what it manifestly is, the log, or journal, of a contemporary, introduced with probably little change by the compiler of the book."

Now, here is an instance on a large scale, in proof of what I have just previously written, of the Doctor's disregard of Scripture truth and his perversions of it, and direct opposition to its plainest statements, when conflicting with his fictions and falsities. This is the character of every part of the extracts above given. Not a word of truth in the story, as will now be shown from inspired scripture; and there is no other testimony or record concerning the subject.

The narrative of the deluge is given in chaps. 6, 7 and 8. In chap. 6 is given, by God, directions to build the Ark; and the precise form and size of it, with a door in the side, and only one "window above," (at the top.) Chap. 7 shows that Noah, at the divine command, selected the animals to be preserved; and with them, and his wife, and his three sons and their three wives—eight persons in all, entered the ark; and it is expressly stated, that "the Lord shut him in." It is also stated that he was then in the second month of the six hundreth year of his life; that "the Ark went upon the face of the waters;" that at the end of one hundred and fifty days, the waters "so far" abated, that "the Ark rested upon the mountains of Ararat." At the end of forty days after, "Noah opened the window of the Ark and three times sent forth a dove to see if the waters were abated,"—the dove returned *twice*, but the third time did not return. In the "second month" of the "six hundreth and first year of Noah's life, at the express command of God, he left the Ark with all his family and all the various animals. They had all been in the Ark, as the Scripture shows, a few days over a year.

The reader will thus see the entire difference between this plain and consistent narrative, made known to Moses by divine inspiration and recorded by him; and the invented fictious story of the Dr. The following are its falsities:—1. No testimony or record by an eye witness. 2. No telling of his experience as to the rise of the waters. 3. Drifting of the Ark and disappearance of all visible shore. 4. Sounding fifteen cubits where a hill had before

been. 5. No log or journal by a contemporary. 6. No compiling by the writer of the book. In those few lines of the Dr. there are these six false statements. There is not the slightest circumstance to give the least countenance to any one of them. As to the *sounding* of the waters, the Scripture shows that Noah did not open the window until after the Ark had rested on the mountains of Ararat. Had he opened the door it would have let in the flood. By the direction of God, the Ark was secured with "pitch within and without."

Here I must again remind the Dr. of the inspired solemn warning:—"Add thou not unto his words, lest he reprove thee and thou be found a liar." (Prov. 30), and the still more awful words at the end of the Scriptures.' "If any man shall add unto these things, God shall add unto him the plagues that are written in this book;" or "if he shall take away from its words, God shall take away his part out of the book of life and out of the holy city." These fearful warnings fully apply as to every part of the sacred Scriptures.

While I have been writing these strictures, an eloquent and celebrated preacher delivered in this city a lecture on "The lost Virtues" and very suitably he named first, *Truthfulness.* He was right not only as to this, the chief among the cardinal virtues but also those of generousness, fidelity, temperateness and some others; on all which, as publicly reported, he eloquently and forcibly expatiated.

It is indeed saddening and deeply injurious to society generally, when persons in the principal classes, by their writings, or in any other way, publish false and pernicious statements regarding important subjects, most especially any, as in this instance, of a Scriptural or religious nature.

I shall have to treat further of this subject of the deluge, when I come to remark on the utterances of the Dr. regarding stone and other stratas, bones, skeletons, plants, and his real or imaginary fossils and ancient remains; and other supposed geologic proofs to support his fabricated story.

There are no remaining subjects or points in this chapter which require strictures or remarks.

Chapters 13 and 14.—"The Unity and Antiquity of Man."

He gives the text in Genesis 10, 32, describing the divisions and geneaations of the sons of Noah after the flood.

In these two chapters, extending through 57 pages, the Dr. earnestly and rightly contends against the error of some of his speculative brethren, that the antiquity of man is immeasurably greater than the Bible chronology makes it. He gives proofs and arguments, showing the general correctness of this latter chronology. This is the only part of his book that is of a veritable character, and deserving of any approbation. It is true his efforts were not needed for establishing the truth of the Bible antiquity of our race, for the Sacred Book itself contains quite sufficient dates and other facts to verify that antiquity. I will transcribe some parts of his chapters, merely for the purpose of using them as being valid and forcible against his theory of the long periods of creation, and his supposed proofs in support of it.

In commencing his treatment of the subject, in a systematic manner, he says :—

"The special lines of investigation, important here, are:— 1. Early historical records, other than the Bible. 2. The diversity of human languages. 3. The geological evidence afforded by remains of prehistoric men, found in caverns and other repositories. The last of these is at present that which has attained the greatest development. 1. Early Human History." In a foot note he mentions that in boring operations on the delta of the Nile, a piece of pottery was found, "at a great depth." Of this the Dr. says:— "We have to take into account the natural or artificial changes of the river's bed, which in this very place is said to have been diverted from its course by Menes, and which now, near Cairo, is nearly a mile from its former site. The liability to error and fraud in boring operations is also very well known." * * "It is stated that pieces of burnt brick, which was not in use in Egypt until the Roman times, have been found at even greater depths than the pottery. * * This is open to the same doubts with the Guadaloupe skeletons, the human bones in ossifferous caverns, and that foun[illegible] in the mud of the Mississippi, all of which, on examination [illegible] of no value as proofs of the geological antiquity of ma[illegible] I[illegible] Assyria the results of the recent discoveries, so well known [illegible]ough many learned and popular works, strikingly confirm the Hebrew chronology."

If then you allow it Dr. to be correct as to the time of the creation of man, why not allow it to be right as to the time of the creation of fishes and reptiles, cattle, beasts, and birds, and all the creations and divine works, recorded in that first chapter of Genesis ?

The authorty is equal, and the same, for each and every portion of the narrative given in the chapter. Under this head he further writes as follows:—

"The diluvial catastrophe must have constituted a physical separation between historic man and prehistoric; since, so far as antideluvian ages are concerned, all are prehistoric or mythical everywhere, except in the sacred history itself."

There was no such separation as he has stated. Noah and his family were the only human beings on the earth at the close of the flood. The Dr. may, if he pleases, call them both *prehistoric* and *historic*. He refers to Mr. Wilson who published a book about prehistoric man. Now, who can know any thing aright about man called *prehistoric*, or before any history, or other reliable account concerning him. All writings about such a being and a pre-Adamite earth and similar works, are framed from mere imaginary conceptions. They are exhibitions of vanity and conceit, pretences of being wise beyond what is written; a waste of time and attention, and only deserving of contemptuous rejection. We have an *inspired* and therefore *authentic* history of man, from his creation down to the close of that scripture history, about 1,800 years past; and since then, his history has been given with abounding frequency and sufficient correctness.

In treating of language, in relation to the subject of his chapter, the Dr. writes as follows:—

"While, therefore, there is good ground in philology for the belief of one primitive language, there seems no absolute necessity to have recourse even to the confusion of tongues at Babel to explain the diversities of language."

It would seem as if the Dr. at the close of these words felt that he had put rather a slight on the Scripture account of that confusion, and therefore he adds the following in a foot note:—

"It is but fair, however, to observe that the Bible refers the first great divergence of language to a divine intervention at the tower of Babel. The precise nature of this we do not know."

You may not be able Dr. by your philology to know its nature, but plain christian people and even children in Sunday-schools see its nature quite intelligently and sufficiently in these few words in Gen. 11. "And the Lord said, go to, let us go down and there confound their language, that they may not understand one ano-

ther's speech. * * * Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth." Perhaps this further explanation Dr. may help you out of your difficulty as to its nature. It was as if you were set down in some part of China, India, or Tartary, or even in Wales, or the highlands of the country of your ancestors; and the people did not understand your language and you did not understand their's. A volume on philology could not make it plainer, but most likely would confuse it.

In chapter 14, the Dr. treats very largely concerning deposits and human remains, found in caverns of France, Belgium, and other countries, and especially in England, in a place called Kent's Cavern, in Torquay, in which he says have been found in several beds or floors, and galleries, numerous bones and teeth of various animals, flint and bone implements, beds of stalagmite, debris of cookery, fragments of charcoal, and "a fragment of a human jaw with teeth." He then says:—

"There can be no doubt that this cave and the neighboring one of Brixham, have done very much to impress the minds of British geologists with ideas of the great antiquity of man. * * Of precise data for determining time they have, however, given nothing. The only measures which seem to have been applied, namely, the rate of growth of stalagmite, and the rate of erosion of neighboring valleys, are, from the very sequence of the deposits, obviously worthless. * * We are, therefore, quite uncertain as to the number of centuries involved in the filling of this cave, and must remain so, until some surer system of calculation can be devised."

I may here state that I have seen in the arches for cannon and shot, in the dilapidated fortifications at Louisbourg, in the Island of Cape Breton, stalagmites hanging from the roofs, about a foot long, which have been formed within about 150 years, since the siege and taking of that town from the French, or perhaps much within that time.

The Dr. proceeds further, as to deposits in caverns, by saying:—

"Loose stones, fallen from the roof, as in the case of Kent's Cave, would give a fair measure of time, if we could be sure that the climate had continued uniform, and that there had been no violent earthquakes. Mr. Pengelly has, however, hopelessly given up this kind of evidence." * * And further, the Dr. says:— "When we consider that the present rate of deposit in Kent's Hole is probably very different from what it was in the former condition of the country, stalagmite becomes a very unsafe measure of time."

He continues as follows:—

"We have still remaining the changes which have taken place in the erosion of valleys, since the caverns were occupied. The waters flowing in the channels near Brixham Cave, and Kent's Hole, were apparently about seventy feet higher in times of flood than at present; but the time involved is subject to the same doubts as in the case of the Belgian Caves. Hughes has well remarked that elevations of the land, by causing rivers to form waterfalls and cascades, which they cut back, may greatly accelerate the rate of erosion. * * * The time required for the erosion of the valleys and the deposit of the gravels, has been very variously estimated." He says truly of a deepening by the flowing of a river:—"In times of unusual flood it may do, in one week, more than in many previous years." Again, "if the climate in time past has been more extreme, or the rainfall greater, the cutting action has then been proportionally rapid."

In further treating of the human period, he writes as follows:—

"In short, if we say that, hypothetically, the whole first-known human age occurred within 4000 years of the Christian era, no one can say that it is geologically impossible. Who can say that 1643 years is insufficient to comprise all the phenomena that occurred during a period confessedly characterized by more rapid and extensive action than at present—a period during which ruptures in the earth's crust, oscillations, and permanent uprising took place, and the intermittent action of violent floods caused the deposit and disturbance, and re-settlement of the gravels and brick earth. * * * As a geologist, and as one who has been, in the main, of the School of Lyell, and after having observed with much care the deposits of the more modern periods, on both sides of the Atlantic, I have, from the first, dissented from those of my scientific brethren, who have unhesitatingly given their adhesion to the long periods claimed for human history, and have maintained that their hasty conclusions on this subject must bring geological reasoning into disrepute, and react injuriously on our noble science."

The last Chapter, No. 15, is entitled,—"Comparisons and Conclusions."

We now come to the most material and testing parts of the Doctor's book, and although so ready and confident in assertions, he seems rather alarmed as to public opinion, regarding investigation and results, for he says:—

"In the present chapter I propose to enquire what the science of the earth teaches on these same subjects, and to point out certain manifest and remarkable correspondences, between these teachings and those of revelation. Here, I know, that I enter on dangerous

ground; and that if I have been so fortunate as to carry the intelligent reader with me thus far, I may chance to lose him now."

You have *now*, Dr., no more cause for alarm than you had when you first announced your anti-Scriptural and absurd theory. You have been, all along, not merely on dangerous ground, but on that of the nature of *quicksand*, and every intelligent reader has clearly seen your utterly frail and untenable position.

The Dr. next makes the following rather offensive assertions:—

"There are, as yet, but few even of educated men whose range of study has included any thing that is practical or useful, either in Hebrew literature or geological science."

Did the Dr. really comprehend the true meaning of what he has here written? It must be presumed that by "Hebrew literature" is meant the Old Testament Scriptures, for there cannot be said to be any Hebrew literature *now*, but what is contained in those divine oracles. Are there, then, "but few, even of educated men,"—either ministers or laymen—whose studies, in these Scriptures, "have included any thing that is practical or useful"? This defect is really the meaning of his offensive assertion. As to the kind of geological science in which the Dr. is such an ardent enthusiast, all usefully educated and sensible men, and all Scriptural Christians, consider that such merely speculative geology serves no practical or useful purpose, and when, as in this work of the Dr., it comes in conflict with the plain truths of divine revelation, they not only neglect, but *reject* it, with deserved contempt.

The Dr. still proceeds, in an excited or offensive strain, as follows:—

"That slipshod christianity, which contents itself with supposing that conclusions which are false in nature may be true in theology, is mere superstition, or professional priestcraft, and has nothing in common with the Bible."

There is no real contradiction or inconsistency between nature and true theology. It is only those who are *slipshod*, both in *theology* and a knowledge of *nature*, who think they see such an opposition, and as to validity of proof, give their crude and *slipshod* geology the preference. The following is the next passage for remark:—

"The geologist, fully aware of the substantial nature of the foundations of the science of the earth, regards it as little less than absurd to find parallels to its principles in an ancient theological work. Still there are possible meeting points of things so dissimilar as Bible lore and geological explorations."

The ancient theological work to which he alludes is the Bible, which contains divine truth, practical as well as theological, which, if he does not rightly perceive now, he certainly will in the next life. Of course geological conjectures and fictions, about which its advocates are constantly differing, can find no parallels or countenance in that Book of Sacred Truth, to which all those geological speculations are so entirely dissimilar. The Dr., himself, has decided this point, for, as previously seen, he has remarked: "The liability to error and fraud, in boring operations, is very well known." And as to certain remains and deposits, he has said, the supposed evidence, as to time, concerning them, is "obviously worthless."

The Dr. proceeds in the following passages:—

"We have already found that the Scriptures enunciate distinct doctrines on many points relating to the earth's early history, to which it will, here, be necessary merely to refer in general terms. Let us, in the first place, shortly consider the conclusions of geology as to the origin and progress of creation."

The Scriptures have indeed given, and truly, all that was needful to be made known to us regarding that early history, but that is not sufficient or satisfactory to the Dr., his infallible monitor, *geology*, must be preferred to the inspired Scriptures, and give the sure information and decision on those subjects. He says, "the conclusions of geology." We require well authenticated facts and proofs, not mere assertions and unfounded conclusions. But these last are the commodities in which the Dr. has been all along dealing, and of which his whole book, with few exceptions, is composed. He commenced with making days with evenings and mornings, to mean millions of years, with evenings and mornings; then he tells us about a vision of some old Seer, but cannot give either his name, or the time when he flourished, but says perhaps he was the first man, Adam: and that he rehearses to us in the first Chapter of Genesis, the narrative of creation, and gives the previous history of the world. Next, the vision comes down, by tradition, from mouth to mouth, to the time of Abraham, and thence to that of Moses, who records it in that same first Chapter of Genesis, in which the old Seer (or Adam) "has also rehearsed it to us." Next, we have the marvellous and frightful legends, about making earth, and water, and animals, and sundry gods, giving their names; and how Assurbanipal's scribes ransacked sundry temples and libraries, in

various cities, and inscribed the legends on clay tablets; that Abraham, in some way or other, got a copy of these legends, and revised and purified them, according to his sense of propriety; that he carried the traditions of his people, as heir looms, from Chaldea into Canaan; that in the course of time and events, but the Dr. does not say *how* these heir looms came into the possession of Moses, and were incorporated by him in the Pentateuch. But the most marvellous part of the story is that the Dr. says "there can be little doubt that Abraham, before he left Chaldea had read the same creation legends that have been recently translated by Mr. Smith." Yet the Dr. has said that they were inscribed on the tablets about B. C. 673, which was upwards of 1000 years after Abraham's death.

I request the reader to excuse this long digressive summary of wonderful events, of which the world was entirely ignorant, until now that Dr. Dawson has obtained the honor and distinction of having revealed them.

As to the "conclusions of geology concerning the earth's early history," I repeat that facts and proofs must here, as on every other subject, *precede* assertions and conclusions. What would be thought of a counsel in a court of law, who, in opening his case, gave all its material particulars and drew his conclusions from them; and then without offering any proof sat down and asked for a verdict in favor of his client. He would at once be greeted with laughter and ridicule. Now this has been the course of the Dr. all along, in submitting his theories and arguments. He has abounded in conjectures, suppositions, probabilities, perhaps's and assertions, but has not given a single applicable or well founded fact or event, to give a favorable color to his story.

His next statement for remark is as follows:—

"The most common rocks of our continents are conglomerates, sandstones, shales and slates; all of which are made up of the debris of older rocks, broken down into gravel, sand or mud, and then re-cemented."

Where is the proof of this breaking down and re-cementing? Were you Dr. or any of your geologic brethren present and witnessed the proceedings, or did you get the information through the old Seer, or from the clay tablets of Assurbanipal's Scribes, or the American Indian chronicles? It is mere invention, and that

plainly irrational and absurd. What manufacturer of pottery or glassware would make a vessel and then dash it to pieces, gather them up and throw them into the chauldron, and when melted down form the same description of vessel. The infinitely wise architect of the universe at the creation of the earth, formed stones, and layers and stratas of rock, to sustain and keep together the earthly or granular parts, like bones in the bodies of animals, to support the fleshy portions; and they were of different compositions and qualities, as there are various orders and species of beasts, birds, fishes, and other creatures; also different vegetable products, and all to show forth His wisdom, power and goodness, and for the use and comfort of man. Doubtless, also, the formation of stratas of stone and other solid substance, has been continually going on, by water carrying down sand, pebbles, and various other small solid substances, and in the course of time they have become cemented. The Dr. says further on this stone subject:—

"It is commonly imagined that they were created in their present forms and in their present positions. The geologist now comes to a different conclusion, discovering proofs that the external parts of the earth were not all produced in the beginning of things, in the state in which we now behold them, nor in an instant of time."

Here are more conclusions. We have already had more than enough of these. Where are the proofs? Revelation and reason demand them. He says "the geologist has discovered them." Their presence is desired. But it cannot be afforded because they do not exist, but are merely *fictitious* like all the rest of his fabulous story. The Dr. himself is here the geologist and must be held accountable. He says the rocks were not formed "in an instant of time." Why not Dr? Do you doubt the power of the Creator to do it? Your American Indian chronicler has taught you better, for he says "The whole earth was formed in an instant," and yourself has said:—"The Almighty might have called into existence by one single momentary act, a world complete in all its parts." Would it have been complete at first in all its parts without stratas and other portions of rock and stone? Away with such *tergiversations* as is here exhibited, and in so many other parts of this fictitious and absurd book.

The Dr. continues his mere assertions, as follows:—

"The geologist, (that is I mysel), can show that they (the external parts of the earth) have acquired their actual condition and configuration gradually at successive periods, during each of which distinct races of living beings have flournished on the land and in the waters; the remains of these creatures lying buried in the crust of the earth."

Now here, as in a few other parts of his story, there is some fact and the rest *fiction* or *conjecture* and *assertion* thereon. That there have been *local* and *partial* changes in the external parts of the earth during the ages of its durat'on is fully admitted, but there has beer no such universal change of condition and configuration as is here asserted. He says only the geologist *can* show it. Again, proof is altogether wanting. It does not exist and therefore cannot be produced. That remains of animals, such as skulls and bones, and in some places impressions of them, and also of vegetable substances have been found in the crust of the earth; and that they came there at various times during the present nearly six thousand years of the age of the world is also true. It may also be admitted that some of these bones are somewhat larger than those of men and animals in the present day. We have inspired Scripture proof that there were giants in the antedeluvian times, and that there were gigantic Anakims and a giant king Og in the time of Moses, and a Goliah in the time of David; also that before, and for sometime after the flood, men lived hundreds of years longer than they do now. Also the behemoth and leviathan in the time of Job, were doubtless much larger than any animals of the present day. But none, or all of these facts and admissions, will, in the least degree help the Doctor's story of successive periods of creation during successive millions of years. As to the "flourishing" of those ancient animals, as he says, the Dr. among the rest of his singular literary effusions, deals in *flourishes* and therefore that may pass without any special comment.

We have seen that the Dr. in reasoning against the vast antiquity of man claimed by some, has written :—

"Who can say that 1643 years, (meaning as presumed, the time before the flood) is insufficient to cromprise all the phenomena that occurred during a period, confessedly characterized by more rapid and extensive action than at present—a period, during which ruptures in the earth's crust, oscillations and permanent uprising

took place; and the intermittent action of violent floods caused the deposit and disturbance and re-settlement of the gravels and brick earth."

But the calculations and estimates on these points of stratas and bones and other fossils, and impressions of plants and other phenomena, must be made, not within the limited period of 1643 years mentioned by the Dr. as sufficient to produce them, but on the 5,800 years since the creation of the earth, or, to limit it since the flood, about 4,150 years. If, as he thinks, 1643 years would suffice, surely he must allow that either 5,800 or 4,150 are abundantly sufficient for producing all those results. The Dr. proceeds with giving the estimates of several of his geological brethren, as to the rates of erosions, by rivers, and says:—

"Croll has estimated that of the Mississippi at one foot in 6000 years; and that of the Ganges at one foot in 2358 years." He says:—"Reade, of Liverpool, has given the estimate for the Mississippi at one foot in 13,000." Only 7000 more than that of Croll. Of the calculation of the latter the Dr. says:—"If we estimate the proportion of land to water as 576 to 1390, this will give, for the entire area of the ocean, a rate of deposition of one foot in 14,400 years. Now the entire thickness of all the stratified rocks is estimated at 72,000 feet (over 13 miles in thickness), and at this rate the enormous time of 1,036,800,000 would be necessary. But we have no right to assume that deposition has been going on uniformly over the entire sea-bottom. On the contrary, the greater part of it takes place within a belt of about one hundred miles from the coasts, and the deposits of calcareous and other matters over the remainder will scarcely make up for the portions of this belt on which no deposit is taking place. This will give an area of deposit of about 11,650,000 square miles, consequently only one-twelfth, or about 86,400 years would be required." He says:—"Sir William Thompson limits the possible existence of the earth's solid crust to one hundred millions of years. * * Croll's ingenious theory of glacial periods would give, according to him, about 80,000 years ago for the date of the Glacial period, and for the beginning of the Tertiary period about 3,000,000 years ago." The Dr. says of these various calculations and estimates:—"They agree in restricting the ages that have elapsed since the introduction of life within one hundred millions of years."

It is evident that the Dr. himself has no faith in any of these monstrous calculations and numbers, for he immediately says:—

"I confess, however, that a consideration of the fact that all our geological measures of erosion and deposition seem to be based

on cases which refer to what may be termed minimum action, leads me to believe that the actual time will fall very far within this limit."

Referring to the foregoing calculations and estimates, except his own, he says:—

"It would thus appear that physical and geological science conspire in assigning a great antiquity to the earth."

Now here we have a marked and *test specimen* of the manner in which the Dr. so constantly deals with *premises* and *conclusions*. I have given these extensive extracts that the reader may see the utter uncertainty as to any thing like proof on the subject of the world's antiquity. All the writers cited, like the Dr. himself, give nothing but conjectures, all of them wild and extravagant, for disregarding inspired Scripture authority, they could give no other. It is also seen that of the four, including the Dr., each one has an estimate of his own, no two of them coming near each other. And they differ not as to any moderate sum, but as to a billion, millions, and hundreds of thousands, as to the same point of the earth's antiquity. And yet the Dr. is so infatuated and indiscreet as to call these extravagant and discordant conjectures "physical and geological science." This last is a word of the same meaning as knowledge. Now what knowledge on the subject can possibly be obtained from those vagaries of calculation? He says those sciences *conspire*. It is a conspiracy most readily discovered, and its folly and absurdity exposed to ridicule and contempt. But those geological gentry have nothing better to offer for any of their fictious theories. As to stratified rocks upwards of 13 miles thick, remark is needless. Another extravagance on the subject is that relating to the deposits on the entire sea-bottom. Has the Dr. or any of his brethren been down and roamed over the whole bottom of the great deep, so that they can make accurate calculations as to the length of time, the millions or billions of years required for forming those deposits, or have they only gone down and explored within a hundred miles from the coast. Let us have the narrative, if any, and something like a correct estimate. The Dr. says only 86,400,000 years would be required, according to Croll's mode of calculation; but possibly the Dr. may be mistaken as to a few millions of his own suppositions, and Croll, after all, be nearer the mark. But to speak seriously and plainly, the putting forth such extravagant fictions is an outrage on the word *science*, and on

ordinary sense and intelligence, and an *impertinence* to expect or require any rational person to believe them. It is even far worse, for it is in direct opposition to inspired revelation. Having thus given, in aid of his story, not proof, but wild speculations as to deposits at the bottoms of the oceans, he turns to animals, plants and rocks, and says :—

"In like manner the animals and plants of the oldest rocks are constructed on the same physiological and anatomical principles with existing tribes, and they can be arranged in the same genera, orders, or classes, though specifically distinct."

Here, again, is mere unfounded conjecture and assertion. The remains of animals in the stratified rocks, are only petrified separate bones, or a few connected. They cannot possibly afford any reliable ground for a belief of the theory of different periods of creation; or that they can, as the Dr. affirms, be arranged "in the same genera, orders, or classes with existing tribes, and are perfectly distinct from them." All this is mere assertion and simply incredible. In the very nature and circumstances of the matter, there can be no such arrangement and discrimination, for according to his theory, they have been for millions of years deep in the bowels of the earth, and therefore having been under all the various influences and changes necessarily incident to that situation, it is quite impossible to ascertain and verify any of those particulars asserted by the Dr. Such bones seen in museums, have entirely lost their originol *whiteness* and polish; or enamel, are of a dark colour, and more or less corroded and irregular on the surface, and therefore it is impossible even to conclude to what animals they belonged, much less to show that they are different from the bones of animals now existing. Moreover, some bones of certain animals are similar to those in parts of the human body, and this will make any positive identifications quite impracticable. But it was not really needful to submit these remarks, for I can here again make the Dr. a witness against himself by his express contradictions on the subject, which will serve to nullify all that he has said concerning it. It is a just rule of law in courts of justice, that if a winess makes two directly contradictory statements on any point, he is not to be believed in either of them, and his whole testimony will be set aside as invalid. This rule will here justly apply as to the statements of the Dr. on this subject. On a former page, as has been shown, he wrote as follows concerning it .—

"These oldest fossiliferous rocks may mark the commencement of annimal life, but they testify nothing as to the existence or non-existence of a previous period of vegetation alone. Farther, the rocks which contain the oldest remains of life, exist as far as yet known, in a condition so highly metamorphic as almost to exclude the possibility of their containing any distinguishable vegetabl fossils."

Now it is seen that this is directly contrary to the statements in the extract just reviewed, which says:—"The animals and plants of these oldest rocks can be arrainged in the same genera, orders, or classes, with existing tribes, though specifically distinct."

The same oldest rocks, animals, and plants are mentioned in both. This contradiction is, alone, sufficient to destroy the whole of his writing regarding those remains as to plants and vegetables, and animals; also, the rocks being so *metamorphic* or transformed. It is true the contradiction is not *perjury*, but it is clearly damaging as to literary reputation, especially that of the Head of a University.

The next subjects for remark are contained in the following passages:—

"It appears from the above facts and reasonings that geology informs us."

The above *facts*, as he calls them, are merely wild and fictitious speculations of a number of writers, who, as to time, differ by millions and hundreds of thousands of years, not one of them coming within vast periods of any one of the others. The reasonings therefore, having no certain or truthful foundation, are mere *fallacies*. Indeed the Dr. himself has given testimony against the (supposed) facts, by saying that water erosions and stalagmites, and remains in the caves, are, as to evidence of time *worthless*, and further as we have just seen, he has said as to all vegetable products, "the fossiliferous rocks are in a condition so highly metamorphic as almost to exclude the possibility of their containing any distinguishable vegetable fossils." The real fact, or conclusion, therefore is that his facts and reasonings are equally false and fallacious, metamorphic and utterly *worthless*.

The information from geology, he states as follows:—

1. "That the materials of our existing continents are of secondary origin, as distinguished from primitive or coeval with the beginning."

This is mere assertion. He has not given the slightest semblance of proof to support it, and it is directly at variance with Scripture.

2. "That a chronological order of formation of these rocks can be made out."

Again, mere assertion. If he has any proof, why did he not produce it? Just because there is none. He has said they are *metamorphic*, therefore, by his own showing, they cannot possibly give any chronological order of formation.

3. "That the fossil remains contained in the rocks constitute a chronology of animal and vegetable existence."

Here, the third time, the Doctor's old metamorphic rocks destroy his assertion, for he has said that they are in such a condition as to almost preclude the possibility of their containing any distinguishable vegetable fossils." What kind of chronology, then, can these *undistinguishable* vegetable fossils afford? Go on Dr., you are fast destroying your whole story:

4. "That the history of the earth may be divided, in this way, into distinct periods, all pre-Adamite."

This is only the Doctor's fiction of periods, already shown to be contrary both to Scripture and fact. The pre-Adamite earth was just *five* days old when he was created, and therefore its history could be very readily and briefly written.

5. "That the pre-Adamite periods were of enormous duration."

This is a part of the preceding fictious invention, and as already shown, the geologic brethren only come within millions, or other vast ages of each other as to the extent of that duration.

6. "That during these periods the existing general laws of nature were in force, though the dispositions of inorganic nature were different in different periods; and the animals and plants of successive periods were also different from each other."

None of such asserted differences have been shown, or ever existed. He has already contradicted it as to plants, by the statement of the *undistinguishable* vegetable fossils on the metamorphic rocks. He proceeds by saying:—

"The origin of species is a mystery, and belongs to no natural law that has yet been established."

How distressing this must be to the Dr., and all the geological tribe, that they cannot penetrate this mystery, and therefore gain celebrity and applause by explaining and telling the world all about it. But there is no more mystery than there is concerning the rest of creation. He proceeds by saying:—

"This geological order of animal life, it is scarcely necessary to add, agrees perfectly with that sketched by Moses, in which the lower types are completed at once, and the progress is wholly in the higher."

There is nothing whatever in Scripture as to higher or lower types of animal life, and *one* being at once *completed* and the *other progressive*; Did the old unknown Seer inform him of these particulars, and did Moses forget to record them? All that the Scripture says about these creatures is, that God created "great whales and other living creatures for the waters, and winged fowl," on the "fifth day"; and "beasts and cattle, and every creeping thing" on the "sixth day." He has written directly contrary to the above extract, as to the lower types of animals, by saying, on p. 220, when treating of the "*lower animals*," "each successive rock formation presents new groups of species, each *rising* in numbers and *perfection* above the last." In the above he says, "the lower types are completed at *once*, and the *progress* is *wholly* in the higher." Both are futile as to affording proof on any part of the subjects. On a subsequent page the Dr. says:—

"In borh records (meaning Scripture and Geology) the ocean gives birth to the first dry land; and it is the sea that is first inhabited, yet both lead at least to the suspicion that a state of igneous fluidity preceded the primitive universal ocean. * * * Here, however, both records become dim and obscure, though it is evident that both point in the same direction."

As to "the ocean *giving birth* to the *dry land*," it is merely one of the Doctor's marvellous conceptions. Scripture declares, "God said, Let the waters under the heaven be gathered together, and let the dry land appear; and it was so." There is not the least word or slightest intimation in the first Ch. of Genesis, or in any other part of Scripture, to give rise to an opinion or suspicion that a state of igneous fluidity preceded the primitive ocean. This is one among the numerous utterly unfounded conceptions of the Dr. As to the geologic record, as he and his brethren frame and exhibit it, in relation to the Scripture account of creation, it is a mere congeries.

or compound of *speculations, imaginary conceptions, probabilities, perhaps's, possibilities, conjectures,* and last of all *suspicions,* on all which they found their wild and presumptuous theories, without a single appropriate fact to support them, and then most positively assert their truth, and call for their general belief.

The next subjects for remark, are as follows :—

"Up to the introduction of man, the carnivorous fishes, reptiles, and quadrupeds were the lords and tyrants of the earth. * * * On the important point of the original prevalence of death among the lower animals, both records are at one."

There is not a particle of truth in either of these positive assertions of the Dr. Where is his proof as to those lords and tyrants ? He has offered none from any quarter. Inspired Scripture says that fishes and reptiles were created only *one day* before man; and beasts and cattle on the same day with him; and the Divine Creator made all those creatures subject to man. There is nothing whatever in Scripture to intimate that death prevailed among any of the creatures before the sin and fall of man. I regret being obliged to speak so plainly and sharply of those assertions, but being in direct opposition to Scripture truth, it is not only justifiable, but a religious duty to call them what they really are, *mere falsities.*

I have now come to the last pages of the Doctor's book, except the very extended Appendix, in which I do not see any statement or opinion as to divine revelation, in relation to the subjects therein treated of which require remark. And now, I feel fully warranted in asserting that the Dr. has not given a solitary fact or any reliable authority to support his utterly unscriptural and absurd theory of this world's creation; and I am equally confident that every unprejudiced and candid person who has read his book, will come to the same conclusion. He might have produced, as some of his speculative geological brethren have done, some specious or plausible facts and special descriptions concerning stratas of stone and other substances below the earth's surface, and of the impressions on or within them, and where found, and at what depths; and given references to particular specimens of bones, skeletons, and other fossillifferous remains, with particular descriptions and other circumstances concerning them. Such of them as he has mentioned, in general terms, he has himself *discredited* as not affording proof of *antiquity*, or on other points, as instanced in the remains in Kent's

and other caves; and the *undistinguishable* impressions on all the old *metamorphic* rocks. He has dealt almost entirely in speculations, conjectures and inventions, and mere *surmises* and *assertions*, and has manifested a want of logical judgment and prudence in drawing conclusions from these for the support of his wild and extravagant opinions and theories.

But although he has not afforded anything like evidence in their favor, yet as he and his geological and speculative brethren have so continually been presenting those stratas of rock and fossiliferous remains, and vegetable and other impressions as the chief evidence or pillars of their theories, I think it may be satisfactory and useful to offer some facts and explanations regarding those supposed proofs, which will be seen to be reasonable and consistent with Scripture truth.

And first I assert, and will give the most satisfactory facts and reasons to maintain the position, that the disrupting and destructive nature of the *universal deluge* and its obvious and certain results and effects are alone quite sufficient to account satisfactorily for the formation of all those stratas of rock and other substances, and for the real or supposed bones, or parts of animals, and other fossil remains and impressions found on those stratas, or elsewhere, in depths of the earth.

There is Scripture and other evidence fully sufficient to ground the belief that all the solid parts of our globe rest upon internal seas, and when, as inspired truth has informed us, "all the fountains of the great deep were broken up," all those solid parts would, of course, be riven and shattered asunder in innumerable places, and then these seas came forth and flowed over the whole globe, and the waters from the opened windows of heaven and those from "the great deep," having, as declared in Scripture, "prevailed on the earth an hundred and fifty days in constant and turbulent motion, and also having as stated, continued "one hundred days" more before they were so abated that "the tops of the mountains were seen," it is perfectly evident that the incalculable multitudes of carcases of all the varieties of animals and other living creatures, with the multitudinous remains of vegetable matter, and all other substances which had been on the suface of the earth, would, of course, by the constant and violent movements of the waters, be carried in all directions, and to all quarters, in the utmost confusion

As the waters subsided and "returned from off the earth," as Scripture declares, all that confused mass of carcases, and other substances, would according to their weight, respectively, descend with the waters and be conveyed and sink down into greater or lesser depths of the innumerable cavities of the earth, made by that previous rending asunder of its solid parts; and thus the various stratas of rock and other substances, would, by divine wisdom and power, be formed anew and consolidated. This reasonable view of the subject is in no way opposed to Scripture, and will fully account for all the geological stratas, and for the various substances, forms and remains in different depths of the earth, many of them in regions to which they did not originally belong; and for shells and other *marine* substances being found in the tops of high mountains; and the carcases of the elephant and rhinoceros, or parts thereof, in great masses in Siberia, mixed with marine substances. It was a most merciful arrangement of the wise and benevolent Creatsr, to convey from the *surface* of the earth the remaining portions of the objects of that destruction, so that when mankind again appeared upon it, they would not be disgusted or in any way injuriously affected by the presence of those revolting objects.

As regards the various stratas of rock and other solid substances in the internal parts of the earth, they are essentially requisite to sustain the earthy portions, to prevent their falling into a shapeless mass. They were as needful at the creation as now, and were then formed, and wisely and orderly deposited throughout the globe for those purposes and others, according to the arrangements of divine wisdom. At the close of the deluge, as before observed, they would, for the same wise and essential purposes, be formed and arranged anew; and this will go far to account for fossils of animals and impressions of plants being found in some of the stone and other solid stratas. Moreover, we all know that by rivers, lakes, brooks, and other channels and means, water is continually going down into the earth, and carries down sand, pebbles, earth, decayed plants and vegetables, and other substances, which gradually contribute to increase the depth of the several stratas, and therefore the time required for that increase cannot possibly be ascertained, or at all satisfactorily estimated, but must depend on a great variety of circumstances and particulars not known, and varying in different

parts of the world. Dr. Hitchcock, of Amherst College, has written that a strata, or vast ridge 900 feet in depth, and two miles in length, has been formed in a part of Switzerland. in only about 800 years. Several years ago Rev. Joseph Townsend, a clergyman of the English Church, published a work, entitled "Geological and Mineralogical Researches," in which he was engaged during more than fifty years, in England, Ireland, Switzerladd, Holland, France, &c. In that work he traced the effects of the deluge, and maintains the veracity of the Mosaic account of it, and comes to the conclusion that our continents are not of a greater antiquity than is assigned to them in the early part of the Pentateuch. During those many years he must have ascertained a vast number and variety of facts and circumstances connected with the whole subject, in all its particulars and aspects; and doubtless from the proofs he thus obtained, he formed his several conclusions. And what is most satisfactory, his opinions and conclusions are not in opposition to divine revelation. Moreover, his sacred office affords a guarantee, or security, for the truth of the facts and statements given in his work. Several other writers have come to the like decisions on the subjects as Mr. Townsend.

The various stratas and fossil bones, and other substances and remains, cannot possibly afford any reliable ground or proof for the belief of separate and long periods of creation, and that there were within those periods different orders and species of animals and plants, and *variant* from those now existing. The 5,877 years of the world's duration is a long period, quite sufficient for the increase of all those stone stratas. Many, or most of those fossil bones, and other remains, having for the greater portion, and some of them nearly the whole of that time, been in the depths of the earth, and subject to all the various influences, changes and circumstances necessarily incident to such a situation, it is quite impossible to ascertain that they do not correspond with the bones of man, or beast, or other creatures now on the earth.

As to the *impressions* of plants and other vegetable products on the stone and other stratas, it is just as impossible, as with the *bones*, to make any comparison which will show differences between *those impressions* and the vegetable products *now* on the earth. Have any of these geologists, or other naturalists, seen all the innumerable varieties of such products, not only in all the *cultivated*, but

in all the *wilderness* parts of the whole globe, and made a full examination and comparison, and, to a certainty, ascertained such differences? This they must do before they can speak positively and truly on the point. It cannot be done. Their whole story concerning the matter is utterly incredible. It is one of the very numerous extravagancies of those speculative geologists and naturalists. I have seen many of these *impressions* on stones, and know that they are precisely *similar* in size and appearance to *plants, sprigs* and *ferns* now in this Province and other countries.

In closing his last chapter, the Dr. has given the following remark and exhortation:—

"The reader has, I trust, found in the preceding pages, sufficient evidence tha the Bible hss nothing to dread from the revelations of geology, but much to hope in the way of elucidation of its meaning and confirmation of its truth. If convinced of this, I trust that he will allow me now to ask for the warnings, promises, and predictions of the Book of God, his entire confidence; and in conclusion to direct his attention to the glorious prospects which it holds forth to the human race."

Now, I must confess, that I am rather at a loss what to say of these most extraordinary and inconsistent utterances of the Dr. It is certain that the Bible can never have anything to dread, either from real science or from the fictions and fallacies the Dr. has put forth, or from any other quarter. But, if the belief of its veracity and authority depended, in any degree, on the contents of his book, that truth and authority would, with many, be very questionable. I feel quite satisfied that he had no thought or intention of impeaching or impairing that authority. But I must say, that after his having published such a fictitious and distorted theory of creation, and given such numerous statements and arguments, all so directly contrary to the plain letter and meaning of Scripture, on that subject, this exhortation on behalf of the Bible, is, to me, after a long life observation and experience, and most extensive reading on a great variety of subject, the most extraordinary instance of *delusion* of a *literary nature* which ever came to my knowledge or can be imagined. The exhortation is good, in itself, but in connection with his unscriptural and fictitious book, it is entirely out of place. It affords, in the highest degree, a specimen of the opposition between *profession* and *practice*.

In regard to the book, as to real secular instruction or edification of any kind, it is utterly useless to nearly every class and description of persons. It would not answer as a story-book for children, for it is too voluminous, and contains too many hard crooked words and long names to suit them. The lawyer, the physician, the merchat, the manufacturer, the engineer, the artizan. and all the rest of the active and busy population will, if it comes in their way, after reading two or three of its pages, consider it as fictitious and absurd, and unworthy of their further attention. The true spiritual christian of every denomination, will, at once, see its profane contrariety to Sacred Scripture, and will cast it aside with disgust and contempt Even the Doctor's geological and other speculative brethren of the naturalist classes, will not be much taken with the book, for they have often heard and known of all the subjects and points of science. so called, of which it treats.

There is, however, a more serious view to be taken of the book. Young men, especially those in colleges, and others engaged in literary pursuits and occupations, and who are but slightly acquainted with the Scriptures, and but little, if at all, influenced by religious principles, and are inclined to be independent thinkers. and ambitious of appearing above ordinary opinions on literary or scientific subjects, will. on looking through the book, be very probably inclined so far to give credit to its contents, as to discredit or reject the truths and teachings of the inspired Scriptures.

The enquiry may fairly be suggested from what motive, or with what intention or design did the Dr. prepare and publish the book. Surely it was not needed for any *religious, moral* or *benevolent* purpose, or even one of a speculative geological description, for there have already been more than enough of publications of this nature, and his book is not much more than a repetition of the contents of many of the others. What, then, could have prompted him to spend so much time and attention as he must have employed in composing this utterly useless and unworthy book. Whatever he may think of it. as to public reception and estimation, it will, in the view of all right-thinking persons, be very far from adding to his literary reputation, to say nothing of religious considerations.

It would really seem as if the speculative literary characters of the present day, in their writings and lecturings on geological antiquarian, and various other subjects, were, by their wild and

imaginative notions and theories, chiefly, if not solely, influenced by the desire of gaining notoriety and public distinction for possessing superior *genius*, and natural, as well as acquired endowments. This disposition or desire does indeed belong to *universal humanity*, in its *natural state*, and is manifested in greater or lesser degrees by every individual, and in all the stages of life, and can only be fully overcome and eradicated by a divine power. I have often thought of a poem I read in very early life, composed by the celebrated Dr. Edward Young, under the title,—"The love of Fame the Universal Passion." From long observation and experience of the qualities and propensities of our common humanity, I have become convinced that this desire of attracting public notice, or in other words, *notoriety*, *distinction*, or *superiority* in some physical or mental quality or occupation, or species of conduct, or in some other mode or manner, is indeed by nature *universal*. It is manifested in childhood, in youth, and in middle and ripened age, and throughout all the ranks, professions and occupations of life, from the peasant up to the throne.

The little girl who got on a chair and put her feet out of the front window, that the passers by might see and admire the red morocco boots her ma had given her; the boy who strives to excel with marbles or quoits, jumping or leaping, swimming or skating, or in their various other amusements and exploits; the young men at bat and ball, and other athletic sports; the horse-racers and boat-racers; the gamesters, showmen, buffoons, public singers, stage actors, necromancers and spiritualists; manufacturers, artizans and traders, lawyers and doctors; the warriors by sea and land; the political statesmen; the explorers by land and sea; the romance writers; the inventors of new and extravagant theories, such as *spontaneous generation, transmutation by evolution*, antiquarians, and the great variety of other speculative characters, and even down to the private thieves and public robbers, and proficients in inventing and retailing *lies*, are all, more or less, influenced by the desire of fame or *notoriety*, for superior skill, or other attainments in their professional or other employments or performances. We have had some of such characters in this city and Province, as in all other lands; and they are both in town and country.

I have included proficients in *inventing* and *retailing lies;* for I remember, that in my boyhood, I was credibly informed of an old

fisherman, who had, by frequent practice, obtained such a fame or *notoriety* in that line, that fishermen and others around him, and some from distant quarters, visited him from time to time to hear the marvellous lying tales he invented for their amusement. But in the light of *truth* and reason and *just repute*, he was not at all more culpable, if so much so, as those in higher ranks, who invent and publish *written romances* for the amusement of the *frivolous*, the *idle* and *dissipated.*

I cannot know, and therefore cannot say, whether Dr. Dawson was, or was not induced to prepare and publish this worse than useless book, from any desire of *fame* or *notoriety*, but I will confidently assert that it cannot possibly promote any *moral* or *benevolent purposes*, or even any of a really useful literary nature, nor can it, in any way, subserve the practical interests or duties of civil life. And further, I maintain that its manifest tendency is to impair the belief and authority of divine revelation.

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